# The Family In Christ

## NATIONAL LITURGICAL WEEK

DENVER, COLORADO

OCTOBER 14–17

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UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND URBAN J. VEHR, D.D.

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# Editor's Preface

This is the seventh volume of the National Liturgical Week Proceedings. The pattern set in previous volumes of this series has been closely followed. However, a topical title, "The Family in Christ," has been used this year. This change was dictated by a change in the Liturgical Week, for all the talks at the 1946 Week were concerned with marriage and family life. The Liturgical Conference has adopted the policy of treating in its annual Weeks some single aspect of the Liturgy. The publication of the impromptu discussions that follow the prepared talks has been continued, because many of our readers and reviewers have expressed their approval of this policy.

Our gratitude is due in the first place, under God, to His Excellency, the Most Reverend Urban J. Vehr, in whose See City of Denver the 1946 Week was held. The outstanding success of the Week was due in large measure to his fatherly guidance and to his generous hospitality toward the guests at the Liturgical Week. To Reverend Hubert Newell, the efficient chairman of the local committee, we wish to express our gratitude. Unselfish help in typing the manuscript was given by Miss Toni Voss, in reading the proofs by Mrs. Helen Bernardi, and in preparing the index by Sister Mary Ann, O.S.B. and Sister Gabriel, O.S.B. To Mrs. Winifred Pearson I feel deeply indebted for her unfailing assistance in ways too numerous to mention.

The Editor.

# Opening Session

*Evening — October 14*

THE MEETING was called to order by the Active Chairman, Reverend Hubert Newell, in the Shirley-Savoy Hotel, Denver, Colorado.

ACTIVE CHAIRMAN: In bringing this meeting to order I am going to ask Right Reverend Abbot Columban Thuis to lead us in the opening prayer, the Collect from the Mass of today, the Feast of Saint Callistus. Would you all rise.

(*Prayer*)

ACTIVE CHAIRMAN: Your Excellency, Archbishop Vehr, Right Reverend Abbot Columban Thuis, Father Carroll, Right Reverend, Very Reverend, and Reverend Fathers in Christ, ladies and gentlemen, it is a very great personal privilege and pleasure that comes to me this evening in acting as the chairman of the opening session of the 1946 Liturgical Week. It happened quite accidentally, but I am pleased none the less to have this honor and to have the privilege even of anticipating the Archbishop in addressing you a word of welcome and of greeting.

I do not know how many people have asked me in recent weeks, since the word of the Liturgical Week was noised abroad, the significance of the liturgical movement. To very many of you I am sure no explanation is necessary. For the liturgical movement finds its full and complete expression in the common public prayer of our Holy Mother Church: in the Sacrifice of the Mass, in the Office, and in the administration of the Sacraments.

It has been said that the impetus given to the liturgical movement in recent years by the great Pope Pius X and his successors has given to the faithful a new understanding of their dignity in the life of the Church at prayer. In the beautiful booklet, "The Soul of the Apostolate," it says that a single drop of water has very little strength of itself; but in being united to the ocean, it acquires a great deal of the strength and power of a vast body of water. So it is with our prayers. By themselves they have very slight significance; but united with the prayers of the Church they become a great ocean with the power to achieve our personal salvation and that of the whole world.

The liturgical movement is a movement of prayer that begins in the spirit of man, but has its ramifications in every phase of his existence. It influences him not only at Mass, not only in the reception of the Sacraments, but in every part of his daily life. We are here this evening because we desire to know more about our place in the Church at prayer. We desire a higher degree of union with the Holy Church at prayer.

It is one of my very happy privileges, as chairman of this meeting, to present to this group our Archbishop. To us of Denver he needs no intro-

duction, but to the visitors we are very, very happy to present to you his Excellency, Archbishop Urban J. Vehr.

Archbishop Vehr: Reverend Chairman, Right Reverend and Very Reverend Monsignori, Reverend Fathers, Sisters, and dear people. I do not wish to intrude upon the subject matter allotted to the main speaker of the evening. My official duty is to offer a sincere and a cordial word of welcome from the West to our visitors from the East. Really it is a great pleasure to welcome the priests and sisters and lay people who for the past seven or eight years have been following the Liturgical Week throughout the country. It is a self-sacrificing work. It is an inspirational work. It is a constructive work. Father Newell has given you the general outline and background of the meeting. It is a week of prayer. If we can put it this way: it is the *Ecclesia Orans*, the Church praying; and the real purpose of the meeting is to bring together for consultation, for cooperation, and for inspiration all those who are interested in a better understanding and a more active participation in the official prayers of the Church, the Mass, the Sacred Office, the administration of the Sacraments and the sacramental life of the Church, as it pertains to us individually, socially, and as members of the Mystical Body of Christ.

Many like to make a distinction between rubrics and liturgy. As you know, all the official actions of the priest during the Holy Sacrifice of the Mass and the administration of the Sacraments are very definitely regulated by the Church for the purpose of establishing uniformity and to prevent undue or strange excesses. The priest is bound in conscience to observe these regulations that pertain to the ceremonies of the Holy Sacrifice of the Mass and of the administration of the Sacraments.

Then, there is a larger development which is going on now — we might call it the physical side to the liturgical movement. There is a real awakening in our own country on the part of the architects and builders; they are beginning to recognize the genius that has lain behind the architectural standards of the Church for generations. Wherever you go now those external things, the physical building of the church, are done in better taste, in accordance with the traditions that the Church has handed down to the present generation.

However, the liturgical movement, as we understand it here, is our definite, immediate participation in the Mass, not only from the standpoint of theory but from practice. You will learn the outline of that grand sacramental system that our Divine Saviour left to the Church. Hence, I am sure this convention is to be for all of us a real inspiration. It will bring us new ideas, new methodology, and give us probably a better appreciation of the Church, founded by the Saviour, of which all of us are members.

So again, without wanting to intrude on the subject matter of the speaker this evening, may I extend to you all in the name of the Archdiocese, the priests, and the good people in Denver a very hearty welcome. We hope that you will have a very, very pleasant stay with us. I am sure we shall be inspired by and shall gain great fruit from the days ahead.

Active Chairman: Thank you, your Excellency. The keynote address of this Liturgical Week will be given by Father Thomas J. Carroll, President of the National Liturgical Conference. Father Carroll is a priest of the

Archdiocese of Boston. He has been the president of the Conference since Monsignor Stedman of happy memory was called to his eternal reward. Father Carroll was the vice-president and assumed the presidency at that time.

Most recently Father Carroll has been working in the Catholic Guild for the Blind in Boston and has specialized, these last two years particularly, in the work with the blind veterans.

To the work of the Liturgical Conference Father Carroll has brought experience and understanding and has been able to accomplish a great deal in spite of the many inroads upon his time made by the work with the veterans.

I am very happy to present Father Carroll to you, and I know that you are going to enjoy his paper, "The Family and the Family of God." I present Father Carroll.

## THE FAMILY AND THE FAMILY OF GOD

REVEREND THOMAS J. CARROLL

MOST REVEREND, Right Reverend, Very Reverend, and Reverend Fathers in Christ, Brothers and Sisters in Christ. Tonight I come to you in a two-fold capacity, as the President of the Liturgical Conference and as the keynote speaker of the evening. Father Newell told you that he was the accidental chairman. It is clear from what he said that I am the accidental president.

I became president when the Church and liturgical movement lost that great liturgical leader, Monsignor Stedman. May you pray for the repose of his soul.

The Archbishop outlined the meaning of the liturgical movement. You well know that the liturgical movement long since came to the West. The Liturgical Week is new perhaps; but the Liturgical Week can learn in the West. The spirit of Charity has been apparent here; the hospitality of your Archbishop and priests has been a sign of that fundamental charity, which is the basis of every movement in the Church. We are not strangers to your Archbishop. We have known him from afar. We have come here that we may know him and may love him better.

We had another chairman, Father Cunningham, who laid the groundwork and prepared to be the local chairman of the week. When obedience called him, he moved elsewhere but continued to pray for the success of this Liturgical Week. We are aware of Father Cunningham tonight and are grateful to him.

Father Newell, who succeeded Father Cunningham, acted as though he didn't know much about liturgy or the liturgical movement. Yet he gave you an introduction tonight that proves his unusual grasp of it. Since he has taken over the local chairmanship, he has gone ahead to make the arrangements here under great difficulties because of national conditions.

There is one other I would mention to you tonight to whom we should be grateful, but who is not here because he is sick; Father Michael Ducey, Secretary of the Liturgical Conference from the beginning, to whom we owe so much for what he has done for the movement in the past. Father Ducey is ill tonight, and I know that in the prayer of this week we will remember him.

My task tonight is to talk to you of The Family and the Family of God. The importance of this you clearly see, since it is the keynote of the whole Week for which we have come to Denver. If I were to speak of unfamiliar things, it would be easy enough. To speak of familiar things is not always so easy. There is no need to tell you what a family is, or of its importance to the nation and the world. Nor need anyone tell you of the Family of God which is the Church for it may be presumed that almost without exception you are fellow members with me of that Family.

Since the urgency of the problems of family life has brought you here this week from many and distant places, my task is not to rouse you, but merely to review those problems again with you, and to point out to you the essential union between their solution and the sacramental apostolate or liturgical movement as it is known.

If we seek a definition of the family, probably the last place we would look would be the dictionary. One simple dictionary gives an equally simple definition: "A group of people composed of parents and children." This is quite obviously one of those places where the whole is greater than the sum of all its parts, where our definition must come not from a dictionary, but from a study of the thing itself. In truth, if we are to learn about the family, we must go to the source of the family, to the Holy Trinity, to the very Persons of the Godhead. For, as all life has its source in the Trinity, so obviously has family life its source in the triune Godhead.

But, in a special way, the life of the Trinity is reflected in family life. For the life of the Trinity may be said to be the ideal of family life. With our human powers unaided we can know nothing of the Trinity. Aided by God we know it only darkly; yet, in that darkness come the reflections of its glorious rays, comes something of its ineffable light.

In this dark brightness we see something of community life, something of "family life." Saintly theologians have seen more clearly this life with its ever burning, never consuming love, its eternal begetting, its eternal processions, its unity of nature, its trinity of

persons. Through sanctifying grace, the family is privileged to share not alone in this love, but even in this life. Through the mystery of Baptism we are enabled to become participants of the divine nature.

It is strange of love, that only in the Trinity do we begin to understand its fullness; yet, the Trinity itself is and remains for us a mystery. But we can see something of it reflected for us; we begin to realize a little of its depth and power.

How insignificant, from another standpoint how gross, is all the modern talk of love, all the sentimentalism, all the romanticism that modern thought has connected with the word, when it is compared with the source wherein love is substantial, in the Holy Trinity where the love of the Father for the Son gives us eternally the Holy Spirit. How puny, indeed, the ways of man, how puny the works of man beside the ways and works of God. Yet, how magnificent is man, made to the image and likeness of his God, and called to share in a life above the natural, to be a participant in the divinity.

How magnificent is that family life, how gloriously raised above nature when sacramentalized to become for man a source of the life of God. Family life has been given new holiness, not by God's remaining aloof, and declaring it holy; but by the action of the Word of God who became man and dwelt amongst us, by Christ who came and lived in a family, who came and lived in family life.

The family into which Christ came is known to all Christian generations as the Holy Family; not, indeed, as *a* Holy Family as if there were many of the same grade of holiness; but neither, be it noticed as the *only* Holy Family. Rather it is called *the* Holy Family not as being exclusive, but as the holiest of families, as the model of holy families. It is the model in fact through which divine holiness came to the human family, through which the human achieved a new holiness.

Superficiality and sentimentalism have never colored in the least the Church's teaching regarding the Holy Family. Yet has not this superficiality, this sentimentality colored all too often our reception of this teaching. The weaknesses of the age have naturally woven themselves into our frame of reference, so to speak.

The Church's teachings have been of love, the love in Mary's *fiat*, the love in Joseph's justice. The Church's teaching has been of a love of God above all things, a love truly whole-hearted, whole-minded, whole-souled. It is around this love that the life of the Holy Family revolves, and how loving, how lovely, how love-filled is the picture that comes forth, the picture of this family in which Jesus was subject to them. How loving the humility; how loving the simplicity; how loving the obedience; how loving the strength of purpose; how loving the spirit of sacrifice! How loving the craftsmanship; how loving the order; how loving the peace; how loving above all, the worship of God! Love, indeed, was the center as love was the source

of the life of the Holy Family; a love which is the model for all family love which is to follow. No human love can compare with the love that was Christ's for Mary and Joseph; nor can other human love compare with the love that was Joseph's and Mary's for Christ.

But there is another love too often lost from view. What, indeed, must have been the love of Mary for Joseph? What the love of Joseph for her who was full of grace? Is our inquiry into the fostering love of the one, the mother love of the other for the Son of God to keep us from seeing the love that must have flowed between these two most trusting, most trusted creatures of God? The love that is theirs for each other is again the model of the love of wife for husband, the love of husband for wife, the love of spouse for spouse. It is towards that goal of fullness of love that other human loves must tend.

There is yet another family for which above all God became Incarnate. It is the Church, the Holy Family of God. Here is a family that vitally concerns us; for it is a family whose members we are. It is a family unit upon whose health and well-being the health and well-being of the human race itself depends. It is the family unit whose life is the life of Christ, whose growth is the growth of Christ. Family of God, Spouse of Christ, Bride of Christ, Mystical Body of Christ, Continuation of Christ, True Vine and Its Branches, this is the Holy Catholic Church.

Here again is a family founded on love; properly speaking, living on love. Here is the family which Christ has founded that other families may be brought to Him, that the family of nations, the whole human family, may be filled above all with the love of God. Here is no vague, ethereal nothing. Here is a clear, heaven-sent reality. Here is a Church that is truly sacramental, founded on a rock, indeed, but on a rock that is, we may say, a sign of heaven.

No one of us needs to be told the strict definition of a sacrament. We know from our childhood catechism days of the seven signs instituted by Christ to give grace; we know, too, of their *ex opere operato* effect, i.e. of the effect they produce unless hindered in their purpose by the obstacles that man places in their way. We know too that they are the means of grace, the source of the Christ-life. We know that they come to us through the Church and that her care and love for them is enough to make the Church known as a sacramental church.

But the Church is a sacramental Church in a wider sense as well, for the word "sacrament" has a wider meaning, a meaning in which we may also understand it. In this wider sense a sacrament is also a sacred sign though not one which of itself gives grace. Thus understood, we may use the term of any sign of a sacred thing. Thus we might say that nature itself is a sacrament, is a sign of a sacred thing, since from the visible things of his creation we can come to a knowledge of God. Sunset, and sunrise, mountain, river, and sea, these

have their sacramental aspects, for rare is the man who can think of them without thinking through them of God.

The whole Church is a sacramental reality, based on human beings, yet through them pointing always to the divine. The Incarnation itself, we might dare to say, was sacramental, since through human nature it pointed to God. Christ's own life then was sacramental; His teaching was sacramental; His preaching was sacramental; His healing was sacramental; His life was sacramental as was the giving thereof.

Thus it is no surprise that He should build the life-giving qualities of the Church that He loves around those seven holy signs which because of their unique nature have properly taken to themselves the name of "Sacrament." Nor is it any further surprise that to the sacramental Church which He founded He should give the power, the right, the privilege, the obligation, to institute further sacramental signs; and that from their proper use, through the abundant merits of his Church, his family life again should flow.

Thus, interested though we are primarily in the internal, in the Christ-life, we could neither understand nor do justice to that life unless we were also interested in the external, in the sign through which that life flows, with which that life is connected. No, the family of God is not some vague thing of the spirit. It is the living Church, to which for the sake of Christ our loyalty and our love is given.

Christ is its Head; but his rule is exercised through the Holy Father of the family, the Vicar of Christ, the one acting in the name and in the authority of Christ, the visible Head of the Church, the Pope. Again we work through tangible reality. Again, we see a visible sign. Here the sign is the Pope himself, who heads the teaching, governing, sanctifying Church in the place of Christ. Our unity with the Church, then, is not the vague thing of the spirit that some would make it out to be; but to everyone interested in the sacramental life which Christ gave us, our unity with the Church is subject to the test of the Rock, subject to the test of our unity with the Bishop of Rome, the successor of Peter, upon whom Christ founded that Church. Christ's own office is reflected in the office of the Pope, the office of pontiff, of bridge builder between heaven and earth. Christ united the divine and human in himself; in the Pope, they are united in his office, human head of a divine institution, visible head of the Mystical Body of Christ.

The reverence that we have for the Pope, the love that we have for him, is a reverence and a love that is based not alone on the man but on the office that he holds. It is a reverence and a love for Christ as seen reflected in him and for the Pope as he is seen in the Mystical Body of Christ. The honor that the Pope receives now is but a reflection of the honor that was given to Christ at his triumphal entry into Jerusalem and is but a vague foreshadowing of that which will

be given to Christ when he comes in his glory on the final day, coming with his saints to receive the homage of the whole world.

The hands of the present Holy Father of the Family of God, which so impress all who see him, are the hands of a man, indeed, but they have their final significance in that they are the hands of Christ; and the voice that calls from the Vatican for glory to God and peace on earth is the voice of Christ. It is the same voice that has given us that glorious message on the life and unity of the Family of God, which is the *magna charta* of all that we do, the Encyclical on the Mystical Body of Christ. It is the same voice that alone in the war years spoke of the importance of the individual family, the only voice that spoke of war and reconstruction in terms of the family. It is that voice of Christ, in the voice of the Pope, crying in our present wilderness that proclaimed the Holy Father to be the "patron of the family front," when men were discussing a hundred lesser fronts.

It is then the voice of Christ, in the voice of the Pope, that has led us to this discussion tonight, to the linking of the family and the Family of God. It is the beloved voice of the Holy Father which gives strength to all of our considerations, which brings life to our very interest in the sacramental apostolate, in the liturgical movement itself.

Here again the voice of Christ is the voice of the Pope, speaking of the "individual Christian communities" which go to make up the one Catholic Church. They too are ruled by Christ Jesus through the voice of their own respective bishops. Bishops, then, must be considered as the nobler members of the universal Church, for they are linked in an altogether special way to the Divine Head of the whole Body, and so are rightly called "principal parts of the members of the Lord." What is more, as far as one's own diocese is concerned, as true shepherds they feed the flocks entrusted to them and rule them in the name of Christ. They should be revered by the faithful as divinely appointed successors of the Apostles. To bishops more than to the rulers of the world, even those in supreme authority, should be applied the sentence: "Touch not my anointed ones!" For bishops have been anointed with the chrism of the Holy Spirit.

Here is the Father-in-Christ of the diocesan family. Again the honor that we give is not personal but belongs to the office; the honor belongs to Christ as seen in the bishop. Thus we who would genuflect to no man for his own sake, genuflect to the bishop for the sake of Christ. Thus, over and above the natural love and reverence that flows for the lovable and reverence-worthy qualities of the outstanding men whom divine providence has generally chosen to lead the dioceses of the Church, is this love that is much stronger, much deeper, this love for Christ reflected in them, this love for their sacramental character. The bishop is the shepherd of the flock; the

father of the family; the angel of the local church; he is married to the Church, and the ring which he wears is the sign of that union. The bishop is to be a "reconciliation"; his prayer, his sacrifice is to be for his people; the bishop stands like Moses of old between his sinful people and the just wrath of God.

The persecution of these divinely anointed ones is an attack, indeed, on the very person of the Holy Father with whom they are united, and from whom their jurisdiction is directly received. The persecution of the Church through them is persecution of Christ himself; the trial of the Church through them is the trial of Christ; and the imprisonment of the Church through them is the imprisonment of Christ. Well may some dictators of our own day hear the words of Christ in judgment, "Why dost thou persecute me?"

These fathers of the dioceasan families are the successors of the Apostles; they are we may say, the Apostles of our day. The bishop's Mass is the Apostle's Mass; and the central act of this Week is to be in the Mass which is to be offered by the Archbishop, in which we are to be the *circumstantes*, uniting with him in the offering of the Sacrifice of the Mass.

The pastor, too, is the family father, the father of the parish family. Thus does he derive his name. For the parish is a family unit, still modeled after the Holy Trinity, still a part of the Family of God, in fact established by the Family of God; and it has as its center the parish altar, around which the parish family worships as one.

Such is the Family of God; the whole Church is the family; the diocese is the smaller community, the smaller family unit; and the parish is the family unit in which most of us find our closest contact with the Church. Such is the Family of God, and it will go on until the end of time; it will continue until it comes into its glory, with the coming of Christ in his glory. This is the Family of God. But what of its state today?

No matter what way we look at it there is no room for complacency, and complacency has no room at all in the life of the Christian burning to spread the Kingdom of Christ. The papers tomorrow will give a far more detailed analysis than I am capable of, but truly in many ways our society has strayed far from the Christian source. The state of the Family of God today is not to be counted in the numbers at Church, but in the horrible numbers who have strayed; it is not to be thought of alone in the valiant bishops, but in those who have testified against them; it is not to be considered only in the light of the number who fight for social justice, but in the glare of the vast numbers who oppress or are oppressed. The state of the Family of God is to be estimated not in the number of sins brought to the confessor and known to him and to Christ alone, the sins to which he lends the ear of Christ, and over which he raises the

healing hand of Christ; it is to be estimated in the sins spread in the headlines, or read behind them, the sins bawled over the radio, or suggested in the voice that broadcasts, the sins implied, propagated, and sung, all too often in the means of communication given us by God; the horrible sins against God of the college classroom, the family clinic, the market place; the foul idolatry of the day, the idolatry of science, of progress, and of ease.

We speak of the Family of God, but it lives in a world that is not of God. Its children are raised in a schizophrenic civilization. On every side they are torn; they hear the message of individualism, of secularism, of sentimentality, and of ease, contrasting always with the message of Christ, and all too often with the incomplete and distorted message of Christ. The old story still persists, the eternal vs. the temporal, but now under a new garb, with new techniques of propaganda. A whole new educational system working on men and women night and day gives high pressure advertising to the allurements of the tree of good and evil. Speed, tension, action, progress, haste, these are the watchwords; and something called "Science" is the god.

Individualism has tried to intrude on the spiritual life to make the relationship God-and-I, and often even I-and-God. Emotionalism has come in to push out thought, penance, sacrifice. Secularism has departmentalized religion, to make of it a Sunday thing, having little or no effect on our daily lives; it would keep the clergy in their pulpits, and would send the Holy Father of the Family of God away from his interest in his people and away into some ivory tower. A selfishness has come upon us that takes from us our sense of gratitude to God, of true worship of him; a loss of the sense of sin has meant a loss of the concept of the need for reparation. In some instances, it seems, all that some people have wished to keep of the prayer that the Lord taught us is, "Give us our daily bread." (Dare we say that sometimes this has degenerated into a plea for our daily cake?)

In thought there has been a contrast of law vs. love; of ease, as if it were happiness, vs. penance; some strange maze of beliefs contrasts with the synthesis, with a life of integration. The healing power of the Sacrament of Penance has been held up for praise or for blame as a sort of pre-Freudian psychological catharsis. And the notion of love has been cruelly caricatured from the romantic novels down to the sob-sister of the press or the driveling personal counseling of the radio.

Is it any wonder that in departing from the teachings and the life of the Family of God the individual family should find itself at a crisis? "Newsweek" recently ran a special section on the increasing number of divorces in this country and made a very timely observation which could be paraphrased thus: "This problem, so long thought to be a personal and individual one, is now coming to be recognized

as a problem for the whole community." How long has not the very Church of God, the Family of God been teaching us these truths?

There is a breakdown of family life; that is obvious. It is reflected not alone in the broken homes and in the divorce courts, or in the psychopaths, the crimes, and the madness that are the result. It is reflected in the lives of the people we know. It is reflected in the lives of those young people contemplating marriage and in the lives of the newly married. It is reflected in the lives of our Catholic people who suddenly run up against the horrible conflict of a false puritanism and a salacious paganism, each struggling to tear them from the ideals of family life which they will find only in the Family of God.

Now, with the breakdown of family life and without the Family of God, can we ever expect that harmony of the Family of Nations towards which we are all working? The connection between the breakdown in the individual family and that in the family of nations is the connection of two things that have a common root, and a constant interplay, one upon the other.

The answer to the family problem is in a union of families with the source of the family, the Trinity. Families must be modeled after the model of families. For the renewal of family life, what is needed now is not a transfusion, but a complete fusion with the Family of God whence comes their supernatural life, whence comes their strength. In the simple words of an outstanding American Benedictine whom we all remember with love, Dom Virgil Michel, the Church is here to bring man to God and God to man.

The Church is the continuation of Christ, teaching, ruling, sanctifying. For the family she teaches in the words of the marriage Mass, in the words for the Consecration of Virgins, in the words of the Holy Father, the great encyclicals on marriage, and on the Mystical Body, and constantly in her preaching and her prayer. She rules in the saving precepts of Canon Law on marriage and the necessary regulations of the bishops. Above all, she sanctifies; she sanctifies through the liturgy, participation in which the voice of the Holy Father himself has called the primary and indispensable source of the true Christian spirit.

It is this primary source that we have come to study at this Liturgical Week; and this we will do at our daily sessions. If you will seek the Church's answer, you will not regard these sessions as disconnected facts, nor as giving the complete answer. You will see them as a whole; you will study the effect on family life of the Church's prayer, of the sacramental system, the seven sacraments, and the Church's sacramentals on family life. Other Weeks in other years have studied that system lovingly and long, and if you would find the depths of its meaning, you would do well to study the proceedings of those other years. This year we are here to study their relationships with that basic unit of all society, the family.

We have come to study. But far more we have come here to pray together, come to pray together the prayer of the Family of God, the Mass and the Office; come to pray that we may know and love the Family of God still more, may love it with a zealous, ever increasing love; come to pray together that the world may find the solution of its problems, which is to be found in that Family alone.

Our one, our only purpose, is to fuse the family and the Family of God that they may share a common life; that the life of the Trinity may flow through them; that we may go on towards the pursuit of happiness, toward the harmony of right order under God, towards peace in our times; that in all things God may be glorified, to the greater honor and glory of God.

ACTIVE CHAIRMAN: In behalf of the group present this evening, Father Carroll, I want to express our thanks to you for a magnificent paper. You have given us the challenge. You have charted the course for the sessions of this week.

Now, we are going to close the formal sessions of the evening with the recitation of Compline. Abbot Columban is going to lead us in Compline, the official night prayer of the Church.

(*Compline*)

# First Day

(*October 15*)

Feast of Saint Theresa, Virgin — *Recited Mass*

## HOMILY

Right Reverend D. Columban Thuis, o.s.b., *Abbot*

St. Joseph's Abbey, St. Benedict, Louisiana

"Watch, therefore, for you know neither the day nor the hour." Words from today's Gospel. (Matthew XXV, 13.)

We gather for the Seventh Liturgical Week in the renowned Cathedral of Denver. Our Liturgical Week is but a small part of the great liturgical movement now on such increase in Mother Church. We renew our trust in the principles of our liturgical movement. It is "Liturgical"— Christ is in the Catholic liturgy as leader and principal agent; we, his followers, his brethren are in the liturgy as his assistants, his cooperators. It is a "movement"— something that has progressed through the ages, and, whilst never entirely static, is today moving with new growth, beauty, and strength.

This liturgical movement is not an innovation, but rather a renovation of the true Christian Spirit. It is not a departure from, but a discovery of what has always been ours in the sacraments and sacramentals. It is not a recession from, but an accession to, a procession with Christ, who is called by St. Paul in the Epistle to the Hebrews, our "Liturgist." (Hebrews VII, 2) The motto of the saintly Pope Pius X, the father of our modern liturgical movement, was: "*Instaurare omnia in Christo*," to "re-establish all things in Christ." If we may venture a rather barbaric but more truthful translation of this motto, as given in the original Greek of St. Paul to the Ephesians I, 10, it would read, "To rehead all things with and in Christ." This is really the essence of liturgy and the liturgical movement: Christ as head worker in our sacraments and sacramentals, we as members, but real assistants.

One of the great aims of the Liturgical Week is to draw for our spiritual lives from the great treasures of the liturgy. The great treasure is the Mass. This we all admit. But do we, whilst attending Mass, realize the great treasure that is ours also in the sacramental ceremonies of the Mass, in the liturgy of the Mass? Here the example

and writings of the Church Fathers and Doctors may well serve as a guide. They drew their great lessons for preaching from the Scripture of the Mass. Their sermons, when compared with more modern productions, may lack the finished rhetorical effects, may deviate slightly from more recent critical studies of scripture, but certainly they excel in unction, grace, and fervor of spirit. Their thoughts and words were the thoughts and words of Christ.

In the homily on today's Gospel let us glean the thoughts of these early writers, chiefly as outlined in the lessons of the Breviary, but following their same method, let us make application to our own needs.

"Then will the kingdom of heaven be like to ten virgins who took their lamps and went forth to meet the bridegroom and the bride." Christ extols both the married state and virginity. Heresies were to arise in his Church that would attack marriage, and other heresies would condemn virginity.

Of the virgins, some were wise and some were foolish (Cf. St. Gregory, Hom. of 2nd Nocturn, Common of Virgins), but all were virgins. Even in doing good we must watch lest pride vitiate or destroy the merit. But we should not desist because of this danger in doing good. St. Bernard, when tempted by the devil to desist from preaching because of proud thoughts at the good of his sermon, spoke thus to the tempter: "I did not start to preach because of you, but neither will I stop because of you."

What is this "Kingdom of Heaven?" The Kingdom of Heaven is the Catholic Church here on earth. We read in Saint Matthew XIII, 41: "The son of man will send forth his angels, and they will gather out of his Kingdom all scandals." In heaven, no scandals; such only here below. "It must needs be that scandals come." (Matthew XVIII, 7.) Five are the senses of the body, two are the sexes that constitute the Church, hence the number ten. In this Kingdom are the good and the less good, even sinners. According to our present Holy Father, Pope Pius XII, in his Encyclical, *Mystici Corporis*, the baptised, even in mortal sin, are not yet cut off, unless sinning against faith or excommunicated. But even among the just, there are many who are exteriorly good but only because of what Americans often call "The Eleventh Commandment," "don't get caught." Some are externally good, but only for human praise. These are the foolish virgins. However, there are many who do good, but not for human praise. They are prudent.

May we make application to our own liturgical movement? If our liturgy be mere "scraping pomp and pontificality," mere devotion to fine externals, mere contention about a certain cut of vestments and a certain type of altars, mere devotion to art for art's sake, we are the foolish virgins without oil. "For the letter kills, but the spirit gives life." (II Cor. III, 6) If we seek personal whims in the

ceremonies, and do not follow the etiquette given by Christ's own spouse, if we introduce innovations into our church service not authorized by the Church, we are, indeed, carrying our vessels, but we are not going forth to meet the Spouse. If we are wise virgins, our liturgy will be the external expression of Christ's own life in his Mystical Body, according to his own vital sacramental laws, as given by him, and as expanded by his Spouse.

"As the bridegroom was long in coming they all became drowsy and slept." The long delay is the time from the sixteenth century until now. Every age with its dominant error has a reaction of good in the Church, a reaction that parallels the error. If the dominant error of the Protestant revolution was individualism in the right of private judgment to determine belief and to interpret scripture, then the dominant truth against this error was the great stress of private devotion. Every private prayer, even an aspiration on a busy street by the humblest of God's children, is not without its influence on the entire Mystical Body.

Today the dominant error is totalitarianism, whether of blood or race or class. Against this we must place the total reign of Christ's Liturgy. His blood in the liturgy of the Mass, his race in the liturgy of our incorporation by Baptism, his class in the elect of God. If the power in the world be the movement of great united bodies, so also in the realm of the spirit there must be the power of the greatest spiritual body, the Catholic Church, expressing itself in the sum total of its worship — sacred liturgy.

"A mighty cry arose: 'Behold the bridegroom is coming. Go forth to meet him.' " The desperate condition in the world today is a midnight. The cry arises for Christ. To those who taunt us with the failure of Christianity we retort: "Why not try Christ?" Behold, he is coming. Trim the lamps of your so-called worldly light, of wisdom according to the flesh!

"And the foolish said to the wise: 'Give us from your oil for our lamps, for our lamps are going out.' " Aye, the lamps of poor human efforts without God are going out.

"The wise answered saying, 'Lest there may not be enough for us and you, go rather to these who sell and buy for yourselves.' " We may not sacrifice any principles for the worldly.

"And while they were away buying, the bridegroom came; and those who were ready went in with him to the marriage feast and the door was shut." Happy are we to be assembled here today for the marriage with the Lamb in the Sacrifice, for the feast in Holy Communion. When the summons comes for the final marriage feast with the Bridegroom in the heavenly courts, then our lamps will burn brightly, because of the oil of unction through our sacramental system — the Liturgy of Christ, in union with Christ, the great Liturgist.

MORNING SESSION

The meeting was called to order by the Active Chairman, Reverend John O'Connell.

ACTIVE CHAIRMAN: This session of the seventh annual Liturgical Week will open with the recitation of Terce. Father Bede Scholz, O.S.B. will lead us.

(*Terce*)

# THE FAMILY AND PARISH WORSHIP*

VERY REVEREND THOMAS J. TOBIN, S.T.D., J.C.D., LL.D.**

A FEW weeks ago one of our weekly news magazines reviewed a new book by a Presbyterian minister (*Men and Society in the New Testament*, by Dr. Ernest F. Scott), whose thesis the reviewer thus summarized: "The Roman Catholic Church emphasized the social concept of Christianity; the Protestant Reformation reasserted the right of the individual to justify himself, in St. Paul's words, by faith alone." (Incidentally, those are not, of course, St. Paul's words.) This review brought forth a protest from a Catholic reader: "May I disagree with Dr. Scott when he states that the Roman Catholic Church emphasizes the social concept of Christianity? That may have been what I was taught in Catholic parochial grammar school, high school and college, but what I got out of it was that the individual conscience is supreme."

Giving in untechnical language a purely personal opinion, I venture to suggest that in the realm of human thought and action the most devastating and at once the most prevalent mistake is man's penchant for monism — that error which tries to reduce all things to one category of being. We see it in the ancient Indians — the pantheism of the Rigveda, the Brahmans and the Upanishads. We discover it in the earliest Greeks: the Ionians, who looked for the foundation of things in a concrete principle (water for Thales of Miletus, infinite matter for Anaximander of Miletus, air for Aniximenes of Miletus); the Pythagoreans, who reduced all things to numbers; the Eleatics, for whom change was but an illusion of the senses; Heraclitus, for whom everything was change (fire, he called it). Even Plato

* This paper was not read at the Denver Week, for the author, who prepared it for delivery, was unable to be present.

** Vicar General of the Archdiocese of Portland, Oregon.

could not divest himself of this tendency, witness the exaggerated realism of his Idea-being. It remained for Aristotle to perceive the error of monism, and to recognize the basic and unifying dualism of things. He first saw in real being an element which is stable and an element of becoming; he first distinguished actual being from potential being; he first distinguished substance from accident. The Fathers of the Church, notably St. Augustine, gathered together and reduced to concise form the best of ancient philosophy, clearly eschewing the monism which had so consistently plagued it. The scholars of the Middle Ages progressed step by step until Saint Thomas Aquinas, in masterful co-ordination of dominant ideas and complete correlation of parts, succeeded in welding the main tenets of Aristotelianism, the most important doctrines of Augustine and what was best in Byzantine, Arab, and Jewish philosophy.

The so-called Reformers could hardly be called philosophers, but the tendency of their thought is striking. Luther and Zwingli moved toward pantheistic immanence. Their followers notably Franck and Böhme, completed the exaggeration. The way was open for the modern reversion to monism. Descartes sought to base all knowledge upon a single principle. Spinoza thought to reduce all things to a single substance. Leibnitz held that the single reality is a force-substance which he called the monad. Hobbes was a materialist. Berkeley was an idealist. Hume said nothing exists but our mental states. Though Kant himself was not a monist, his influence hastened and intensified the reversion to monism. His disciples, Fichte and Hegel, with their monistic idealism, made ready the glorification, and subsequent deification, of the state, the Nazi-Socialist totalitarian state. Other disciples of Kant, i.e. Schopenhauer, Schleiermacher, Engels and Marx, with their monistic materialism, developed communist totalitarianism.

Everywhere and always, I say, this devastating monism has been the chief and most dangerous enemy of truth. Everywhere and always it has corrupted the idea of man; it has corrupted the idea of God; it has corrupted the proper relations of man to man and man to God. Everywhere and always, on the contrary, Catholic teaching has held to a sane dualistic conception of man; he is a creature of soul and body, of time and of eternity; he is an individual microcosm, but he must live in society; he has inalienable personal rights, but he has inescapable social duties. The man who wrote the letter to the magazine was right: This is what we have always been taught in our Catholic grade schools, high schools and colleges. He is also horribly right when he admits, without knowing it, that our lives, as we live them, are all too much affected by ideas that are directly contradictory.

Let me illustrate. We fulfill our destiny here and hereafter as members of a living organism, the Mystical Body of Christ. As ele-

ments of this ordered or organic reality, we have duties to God and duties to each other. Man is not an isolated individual living in a social vacuum, and personal sanctity has social implications. "The Catholic Church will not allow itself to be enclosed within the four walls of the Church. The separation between religion and life . . . is contrary to Christian and Catholic thinking." "The object of instruction in the Faith is Catholic doctrine, i.e. revelation with all the truths which it contains, with all the principles and ideas which it presupposes, with all the consequences which it implies for the moral conduct of men in domestic, social, public, and political life. Religion and morality together constitute an indivisible whole; the moral order and the commandments of God apply equally to all the fields of human activity without exception." (Pius XII, March 16, 1946 [AAS XXXVIII, 186–187]). These are the teachings of the Church. These are the things learned in Catholic Schools. These are the things our children are learning.

For example, in the sixth grade of school our children are studying a textbook which says: "The business of the great industrial nations of the world came to be run on an evil system. This system treated men like machines instead of like human beings with God-given dignity. The Church has always fought against any such system. . . . Pope Leo XIII, . . . wrote in Rome . . . an encyclical, . . . *On the Condition of the Workers*. . . . The Pope showed how old teachings of the Christian religion must be used in the new conditions of life. . . . Employers and workers should join their own organizations. Then these organizations should meet and work with one another. The government should assist both of them in settling any trouble they may have with one another. All of them — workers, employers, and government — should seek the good of all people in the community. Pope Pius XI said this again when he wrote a letter called *Forty Years After*. . . . Pius XI also showed how employers and employees could work together through representatives of their own choice. The government, not as a dictator but as a helper, would work with them for the good of everyone. If all would work together in the spirit of Christian charity and justice, men could live happily in a Christian democracy. (*Faith and Freedom*, Vol. VI, pp. 397–400.) Now whether you are an employer, an employee, or just a member of the long-suffering public, ask yourself: How far advanced is this sixth grade teaching beyond that which I practice in my daily life and business? When a sixth grade son or daughter comes home to the dinner table, to what extent do the things heard there contradict the teaching learned at school?

Again, here is a story from an eighth grade textbook. It describes the manner in which a Catholic physician, chief of a hospital staff, fought and defeated prejudice and injustice against another doctor, a negro. Too long to read here, I recommend it to your attention.

"You had to win, Dr. Emory," the story concludes by quoting the chairman of the hospital board of trustees, "when you raised your banner of fair play. But did you really mean that you would resign if we let Doctor Dallas go?" "I meant it," said Dr. Emory. "But why?" Raymond (the chairman) demanded. "You've never been specially friendly with him. Why on earth should you be willing to risk something you value, like being chief of staff here, to stand by this man? For that's just what you did. We might have taken you at your word, let Dr. Dallas go, and accepted your resignation." "I expected you to do just that." "Well, we didn't. We're not as bad as you thought us. But why did you risk it, Dr. Emory?" "I couldn't square my conscience any other way. I don't know if you'll understand," Doctor Brendon Emory said slowly. "You see, Colonel, I'm a Catholic. Well, I couldn't make myself go to confession tonight if I were a party to a gross wrong to Dr. Dallas. I should have to make good that wrong sooner or later, and it is better to do it now than afterward. I had to stand by Dr. Dallas. It was a matter of conscience with me." (*Faith and Freedom*, Vol. VIII, pp. 136–142.) Having learned such lessons in school, do our son and daughter hear them repeated and emphasized in their homes? Or do fathers and mothers, by their words and by their actions, nullify such grand teaching?

Again, in all the grades of school our boys and girls are taught that the best way to assist at Mass is to join the priest in offering one's self with Jesus Christ to God the Father and to receive Holy Communion, that they should take part in the offering of the Holy Sacrifice with the family and the parish, that they should use the missal to follow the Liturgy and learn its significance, that they should give an offering that is a personal sacrifice, that they should sing Mass with the congregation or choir, or take part in the Missa Recitata.

Now there is only one way in which these magnificent lessons will become a permanent part of the lives of children, that is through the force of parental example. Unless parents do the things that their children are taught daily to do, unless the children see these teachings exemplified in their parents' lives, they will inevitably look upon them as childish things, to be put away just as soon as they leave school.

Let the experience of Catholic parents in more than one European country serve as a lesson to American parents. For decades they, too, relinquished to the Catholic school as many as possible of their parental rights and duties. They neither talked about nor acted upon the principles of social justice. The children got enough of that at school. They did not discuss the Liturgy at home; what was the need, since the priests and sisters were teaching their children all they needed to know? They did not assist at Mass with their children and receive Holy Communion together. Why bother? That was taken care of in school. Two or three generations later came the result.

There were no longer any Catholic schools, dictators had closed them. And please don't tell me it can't happen here. An American dictator, if and when he takes over, will follow the pattern of Hitler and Stalin and Mussolini: almost the first thing he will lay hands upon will be the schools. And even without a dictator, our Catholic schools may cease to exist; a federal aid law which did not include them would mean the beginning of the end of them. Will we not learn from these examples before the terrible experience is upon us?

In assaying the treacherous monism that has ever been man's chief intellectual enemy, and in tracing its malevolent, disruptive effects, we cannot fail to notice that, however divergent its theoretical approach, it is in practice the same thing. *Plus ça change, plus c'est la même chose.* In theory our Catholic supernaturalism is assailed today by the National-Socialist theory of the State, by the Communist theory of the proletariat, and by the plutocratic capitalist theory of *laissez-faire.* In practice these aberrations whether stemming from the monistic idealism of Hegel, the monistic materialism of Marx or the monistic sensism of Hobbes, Smith, and Bentham, have had one result: they have robbed human life of its true meaning. For they have degraded all else to the advancement of material prosperity and security (without, however, achieving them). The men of our world, whether Nazis, Communists, or Capitalists, deny the moral aims of society; economic elements are the all controlling factor; no longer the means to higher activities, they are themselves the end of all activity. Yet supernatural man's relationship to the natural world must be a moral and spiritual relationship; he must have organic relationship to human society. The men of our world are striving desperately to destroy these moral, spiritual, organic relationships; and, succeeding, they would be destroying the very basis of human life.

Now human life in all its organic and dynamic, communal fullness can be restored in only one way — in, by, and through Jesus Christ. The labors of the Redemption are now a source of divine power for all eternity. Christ's redeeming blood is forever the supernatural life-principle of mankind. From the effusion of this life-principle, therefore, a new body has risen; a new person has arisen, the mystical person of the *Christus Totus.* In an analogous way men become by grace what Christ became by right at the incarnation as the Only-Begotten of the Father. "In Christ," Pope Pius XII quotes with approval in *Mystici Corporis*, "our own flesh loves us." Neither the materialistic collectivism that is Communism, nor the state collectivism that is Nazi-Socialism, nor the materialistic cosmopolitanism that is capitalism can create a unifying principle of human life. This can come only from the Mystical Christ.

When Christ became the substantial mediator between God and man, He brought about a union between human nature and the

divine. The highest manifestation of this mediatorship, however, was his sacrifice upon the Cross. For Christ, this sacrifice fully consummated the plan of God. For Christ, but not for men. Man may achieve the great re-establishment of all things in Christ, of which St. Paul speaks, only by himself becoming a part of Christ's sacrifice. Christ accomplished his mission through his sacrifice. Man will achieve his destiny by renewing this sacrifice in his own life, through Christ and in Christ. "Every sacrifice has an intrinsic, sacrificial intention; therefore a similar intention must not be lacking in the sacrifice of the members with Christ, the Head. Hence it follows that Christ's members, in order to have full share in his Eucharistic Sacrifice, must complete the ontological union with him through their ethical participation in his sacrifice, carrying out his intention in both thought and deed." (Jurgensmeier, *The Mystical Body of Christ*, p. 212.)

Three conclusions are obvious:

1. As individuals, as members of the fundamental social organism — the family, as members of a parish made up of families, we must offer the Eucharistic Sacrifice in union with Christ; we must strive more and more to conform our intention to his so that more and more we may become one with him.

2. Throughout each day the Eucharistic Sacrifice in our parish church — whether we have been present physically or merely by intention — must continue, must reflect itself, in our individual and family life. Thus "every act of mortification and self-denial, every practice of virtue and fulfillment of duty, every prayer and act of love is a part of a great oblation." (*Ibidem*, pp. 214–215.)

3. As individuals and as family groups we must, as often as possible, consummate our sacrifice in deed with Christ in Holy Communion. Thus we may become one body with him and with each other. Thus we shall be united to him and to each other as the individual grapes in the Eucharistic wine. Thus "we may receive the spirit of love, in which we are bidden to live now not our life but the life of Christ, and in all the members of his social Body to love the Redeemer Himself." (*Mystici Corporis* n. 82.)

ACTIVE CHAIRMAN: Now, for a discussion of the present disintegration and breakdown of the family, we shall turn to four leaders of the liturgical movement, and first to Monsignor Hillenbrand.

MONSIGNOR HILLENBRAND: I would like to say that a good deal of the breakdown of the family has been engendered through the breakdown of a corporate spirit in the world. To my mind that is the most serious element. You might consider the statistics which were recently released by the Gov-

ernment indicating that in 1945 there were a million and a half marriages in this country, and in that same calendar year there were also over 500,000 divorces; we had one divorce for every three marriages. It indicates the attitude of disunity, tragic sense of laxness with which the family is regarded. The antidote of that would, of course, be a restoration of a sense of solidarity in the family, a sense of corporateness.

I think the trouble began even before the sixteenth century. Something happened in the Church prior to that time. There was a lessening sense of a great unity which exists in the Catholic Church. This, of course, climaxed in the sixteenth century when thousands and millions of Catholics broke away from the union of the Mystical Body. Things have been progressively worse since that time, because in losing the corporate Christ it was only a century or two until we lost Christ himself, and then finally in the last century we lost a sense of God himself. This doesn't apply to all people, of course, but it is the phenomenon abroad and has come to a very disastrous pass at the moment. We are still not on the upturn. I think therefore, that the upturn will begin with the restoration of the corporate sense.

The lack of corporate sense has invaded every province of life. I need not stress that it has invaded the province of religion, because Western Christianity is now in two sections. We do not have the sense of corporateness and our great oneness in Christ that we ought to possess. That has passed over to the economic field, so people do not feel economically one, and they are set to destroy the economic structure that once existed. Hence, we have now the great suffering in economic life, the recurring periods of hard times when people are subjected to want, because we do not have a structure growing out of the corporate sense that we ought to have. The same thing is true in political life. It sometimes makes political government a shameful and a sordid thing. It is also in international life, and maybe this is where we are being taught more clearly, because the world does feel we have to get together on an international plane if we are going to salvage what is the wreckage after two world wars. If that has occurred in every province of life, it has surely occurred in the family.

I should like to stress that this question of corporateness is not merely a question of spirit. It is a question of spirit based on some realities. There is something objective of which we must get hold. The unity we have in Christ, the unity we have in a lesser sense economically and internationally, and next to your unity in Christ, there is surely unity in the family. Catholic fathers, and mothers, and children too, are wanting in this sense of corporateness, this cohesiveness with which God has endowed the family and by which it has been raised to great levels through Christ. I think that this is the basic trouble of the world. It is the historic phenomenon through which we have come.

There are some signs that the upsurge has already commenced; but what has happened in every province of the world has happened in the family. People in the family do not see their corporateness in the family. That is the reason we have had this manifest decline of the family.

Active Chairman: Thank you, Monsignor Hillenbrand, for pointing out the failure to recognize our corporateness, our lack of corporate sense. May I ask Father Ellard to add his remarks to this discussion.

FATHER ELLARD: I am reminded of a little review that appeared some years ago in a magazine I very seldom read, the "New Republic." The book being reviewed was written by four Jesuits. The review was very short and to the point. It gave the title, the publisher, the authors' names, the price, and said, "This is a book on marriage written by four celibates." That is all there was to that review.

But I dare say that Monsignor Hillenbrand was very largely right in saying that what we lack is a family attitude or almost any other attitude in a sense of our belonging to each other. It surely must have struck us more than once that the word "Catholic Church" is not contained in scripture and yet from the very first days of Ignatius in the first century the Christians called themselves the "Worldwiders." They certainly were not worldwiders in any sense except by instinct. They already felt that the Gospel was for the world, that they were to be light-bearers to the world. They were potentially worldwiders, but they said, "We shall call ourselves worldwiders from the outset. Let's call our group of worldwiders, the universalists, those who take in everything, regarding the whole of creation as their sphere of activity. Certainly the handful of Jewish Christians of the Holy Land had that view, that they were the light of the world. In every nation and among every people, they said, "Let's call ourselves right from the start the Catholic group."

Now, I suppose that everybody would admit that, whereas we are geographically world-wide, we are not psychologically Catholic. We have made our religion a matter of distinctions and categories. If you look up churches in the telephone book, for instance, you will find Christian churches cataloged in alphabetical order. We come halfway down among the C's. Way down toward the end we may be called "Roman Catholics." Unfortunately, we just consider ourselves a part of that category. We have largely lost that sense that the world belongs to us and that we are supposed to be our brother's keeper here and that we belong to one another. What is awry in the economic situation, the family situation, the industrial situation, all other social ills, is basically a lack of social sense.

ACTIVE CHAIRMAN: Thank you, Father Ellard. Father Laukemper, who has been in parish work for many years is in contact with families more than the professors. He wishes to add his comments to the statement of this problem.

FATHER LAUKEMPER: I would like to speak first a little from experience and to draw for you a picture of a reality, a real picture of family life and marriage today. I know ever so many fathers and mothers who have a married son who is divorced and living at home with a new "wife," or a son with a divorcee. These things are definitely tolerated. There is in ever so many places no conscience, no sense of right and wrong when it comes to marriage.

Then, a large number of people have very little regard for the sacramental conception of marriage and hesitate not at all to go to the justice of the peace to be married. Afterwards, well, they can have that marriage "blessed."

When asked to explain this situation, we answer that there is more ignorance than ill will, much more ignorance than ill will. Our people do not realize that marriage has a natural and a supernatural aspect, or in other words,

a natural and a sacramental aspect. Our people are not sufficiently aware of the sacramental character of marriage between two baptised people, that it is an essentially different thing from marriage between non-baptised people.

Now, with that in view we go back to the time of Luther, and we hear Luther say that marriage is nothing more than other natural acts. These are almost the words of Martin Luther. So, we find, therefore, that Martin Luther had lost all conception of the sacramental character of Christian marriage. Hence, you find no regard for marriage as a supernatural thing among the protestants, or you find that it is very hazy. Why could Luther talk that way?

We always refer to the Reformation as the beginning of all the troubles we have, and we overlook that preceding the Reformation we had the Renaissance. We have read in our history some glorious things about popes and leading men and how they fostered the arts and sciences and so forth. But it was humanism that brought pagan literature into our schools, that brought pagan art into our life, that brought out of pagan literature and pagan art pagan living. And pagan living had to affect primarily marriage and family life. If anyone examines the literature of the days of the Renaissance, what do they find? A very lascivious, filthy literature in many quarters; and men read and enjoyed it who certainly called themselves Catholic. That filthy pagan stream ran directly into marriage. And Luther said the words: Take marriage away from the altar.

It ran along until we have it today: Marriage away from the altar, and our Catholic people can no longer find a way back to the altar. Ever so many in my Parish want to go elsewhere to be married, because I refuse to marry without Mass unless there is a tremendously strong reason for it. We make all concessions possible to make it easier to be married at Mass. Yet many will prefer the grand fiesta to the great feast of the Eucharist Sacrifice-Banquet as the first act in their married life. If I can point to the great evil, it is right there. The sacramental character goes not only into the verbal contract but into the living as husband and wife, into that very union, itself, sanctified by the blood of Christ. And our Catholic people are in great part unaware of it.

Active Chairman: Thank you, Father Laukemper. Father Thomas Carroll, the President of the Liturgical Conference, will speak very briefly now.

Father Carroll: One point that has been hinted at and that we could bring out is the loss of the sense of sacrifice. There is a terrific selfishness that makes for so many difficulties in marriage. Anybody who has worked with young married couples knows what I mean. There is a tremendous selfishness abroad. We know it in the desire for ease, the desire for soft living. It comes to us through the whole educational system, radio, and movies. All the counsellors of the radio give you pagan ideas, the sob-sister stories in the newspaper and some of the cheap magazines, and some of the magazines that are not cheap give the idea of softness, ease, luxury, all this right to happiness.

We have lost the sense of sacrifice. Only when sacrifice is brought back, only when sacrifice is restored can we hope to restore the family. Only then

can we hope to rid the world of selfishness which makes for so many bad marriages.

ACTIVE CHAIRMAN: Thank you, Father Carroll. The problem seems rather well pointed now. The lack of corporate sense, a failure to realize the sacramental character of marriage, an all pervading selfishness in all departments of life, those seem to be the three headings under which we could list the various elements of the problem. Without any further discussion we are going to ask Father Shawn Sheehan, from Saint John's Seminary, Little Rock, Arkansas, to give us his paper, "Restoring Family Life in Christ."

## RESTORING FAMILY LIFE IN CHRIST

REVEREND SHAWN G. SHEEHAN

ALL OF US are conscious of the grave crisis that exists at the present time in regard to marriage and family life. Divorce, birth prevention, juvenile delinquency, and various allied evils have received so much publicity that no one can fail to see the seriousness of the problem. Mixed marriages have become a major problem in the Church in this country.

Recognizing the problem, we have during this Liturgical Week a two-fold task: first, to see just what true Christian marriage and family life are, and then to decide what we can do toward restoring family life in Christ. It may be that we ourselves need to raise our ideas on marriage and the family to the true Christian level. Moreover, each of us needs to see clearly how he can make the restoration of the Christian family a basic part of his apostolate. All of us, seminary professors, parish priests, sisters, and lay persons have important parts to play in this restoration. During this week, members of each of these groups will take part in the program. We will, then, be brought to the heights of theological vision, to which all may be raised by skilled and loving guidance; and we will be given practical directions by pastors, teachers, and lay apostles for our following of that vision and our drawing of others to accompany us on the path which leads to it.

The picture of true Christian marriage is a vision, a holy vision. It is a vision which we must have before we can restore the family in Christ. Pope Pius XI, commenting on the degradation of family life in our time to the level of a mere civil contract, says that this is done "despite the fact that Jesus Himself had called it a 'Great Sacrament' and had made it the holy and sanctifying symbol of that in-

dissoluble union which binds him to his Church." (*Ubi Arcano Dei*, December 23, 1922.)

Before we go on to consider the holiness and glory of Christian marriage, it would be well to see how this vision is related to the actual conditions of life. Married life, even in the happiest families, involves a great deal of monotony, of hardship, and of very mundane cares. Frequently it can be far from what men usually style romantic, far from a vision. First let us say that the vision is one of faith. We must look upon marriage as we look upon our Lord himself and upon his Church, that is, with the eyes of faith. The life of Christ on this earth was only that of a poor preacher who finally died in disgrace, if he is looked upon as the hard-headed and hard-hearted "realists" of his day and other days have seen him. With the eyes of faith his life is the appearance of God himself upon earth. Similarly, the Church is seen with the eyes of faith as the union of all the faithful in Christ as his Mystical Body, or to use another figure dear to Christian teaching, the Church is the Bride of Christ awaiting the return of Christ, the Spouse. It takes the eyes of faith — and it is a certain faith — to see that vision, that supernatural reality, in the Church, appearing as it does with its many externals of human organization and with the human weakness of its members.

So too, in looking at marriage and family life, we will not have a true understanding unless we use the eyes of faith. For it is part of the redemptive work of Christ, a Sacrament of Christ and his Church. It takes faith, and also hope and love, to realize the extent to which God has taken us to himself in the Incarnation of the Son, so that our whole lives, even our miseries, having been shared by the eternal Son, are given a meaning and a part in our gift of union with God; they have indeed become a part of the vision and its realization. We shall consider this fact more fully after we have looked into the meaning of marriage as a Sacrament of the union of Christ and the Church. The vision of which we speak is not one of an unreal state, nor as it an escape from reality. It is all real and it embraces all reality.

One of the chief reasons that men have lost — and indeed all of us have lost to some extent — the full view of Christian marriage and family life is that in the modern disintegration of man's grasp of reality, the spiritual and the material have been separated entirely, their natural union in human life has been broken. In the process, religion has been confined to the spiritual sphere and so those phases of our lives that touch upon the material have been divorced from religion. This has certainly happened to business, politics, and science. Even marriage and education, which are primarily spiritual, have been reduced by many to their material side and so have been considered as being outside of religion.

A similar separation has been that of the supernatural from those things that are more distinctively natural and human, so that even

when marriage is recognized for being spiritual as well as material, its integration with the supernatural is not seen. Even some of the best Catholics may fail to see the full meaning of the elevation of marriage, feeling that marriage, especially as compared with the religious life, is a concession to human weakness. Some seem to think that the reason that marriage is inferior to consecrated virginity, as a state, is because of the presence of bodily union with the spouse in marriage and its absence in the religious life. This attitude seems to be attended by a type of spirituality which is not sacramental, not a spiritualizing of the whole man, not a restoring of all things in Christ. Some seem to think that it is only the spiritual that can be supernaturalized. There can be a certain amount of escape from reality in such a view and even a spiritual pride that looks condescendingly upon those whose vocation is to the married life.

A similar error is that of thinking that when marriage is referred to as a remedy for concupiscence it is thereby considered a concession to human nature. No; there was marriage before there was concupiscence. The human body has an exalted position in creation and redemption. Its full destiny is to be restored in Christ for eternal glory, and this restoration is to be effected by the sacraments. In the sacrament of Matrimony there takes place, not a concession to the body, but a re-integration of body and soul, a restoration of disordered man. A grasp of this truth would lead to an increasing willingness to give help under Catholic auspices to the married for the physical happiness of their married life and that they be not forced to turn to the pagans for such help.

The true view of all human affairs must start with the fact that he "in whom all things were made," the eternal Son, entered into this world, uniting to himself in the unity of his Person a complete human nature, spiritual and material, so that in him all nature was to be re-established in its God-given order and destiny. The expression, "the re-establishment of all things in Christ," used by St. Paul, was taken up in modern times by the great Pontiff, Pius X, as the motto of his reign. From his insight into the true causes of evil in our times and from his vision of the true Christian order, the liturgical movement as we know it arose. "To re-establish all things in Christ:" that is our task, our apostolate.

We have said that men have been divorcing from religion all that pertains to the natural world. From this it has followed that the laity, who must concern themselves, in a certain sense primarily, with the affairs of this world, have come to think that the largest part of their lives is outside the sphere of religion is unconsecrated, merely natural. It should be no matter for surprise that the Liturgical Conference should come to devote one of its National Weeks to the consideration of a phase of life that belongs entirely to the laity. For this movement, in its apostolate for the restoration of all things in

Christ, has considered as its charter and appeal of Pope Pius X for the promotion of active participation by the laity in the Church's liturgy.

The liturgy means the continuation of the priesthood of Christ in the Church through the sacraments, the Divine Office, and the sacramentals. That priesthood of Christ is shared by all in the Church, clergy and laity — in different ways, but still by all. It has been one of the chief works of the liturgical apostolate to restore to the laity a realization of their share in that priesthood and to give them the opportunity to exercise it by active participation in the Church's official worship.

In the Sacrament of Matrimony the laity exercise in a special way the share in the priesthood of Christ which has been given them by Baptism. For, when two baptized persons marry, they themselves perform an act which from their action alone is an official act of public worship by the Church and is a means of grace which carries on to the sanctification of their whole lives and of their children.

Lay people tend to look exclusively to the priests for sanctification. They speak of receiving the sacraments from the Church. They forget that they also are the Church, and that in this Sacrament man and wife bring God's grace to each other, just as truly as the ordained priest brings them grace in the other sacraments. It is for this reason that the ancient Fathers of the Church called the home "a little church." Many of our discussions during this week will bring out that fact, and several pastors as well as parents of families will show us how the home-church can live up to its name and its dignity.

In the Sacrament of Matrimony the most human in man is raised to a share in the work of God for the Redemption of men. Here we see, perhaps better than in any other fact, the fullness of the union between the natural and the supernatural, the human and the divine. The appreciation of this Sacrament would certainly be one of the most important means to keep men from thinking either that marriage is merely material or that religion is concerned only with what is purely spiritual. It is basic for restoring all things in Christ.

One of the chief reasons that the full view of Christian marriage has been diminished is that there has been a diminution of men's understanding of what a sacrament is and what the sacramental life is. The sacraments are much more than channels of grace for particular occasions in life. They are the means by which men are to worship God — all of them pertain to worship — and they are the divinely instituted means for restoring all things in Christ. All creation is destined to be sacramentalized and that process is centered in the seven sacraments. We have lost the consciousness of that process by which every object we touch and every act we do, even the most earthy and common, is meant through our mediation to become an object or act of worship, and that this is to be done by

reason of our union with Christ in the sacraments. During this Week we shall hear much about this sacramental life in which material objects are restored in Christ as symbols and even instruments of the divine. This is an understanding certainly necessary for a full view of christian marriage and family life.

Marriage is a sacrament that is a sign of union of Christ and the Church. In each sacrament there is an external sign that is an apt symbol of the supernatural reality that occurs beneath the sign. Thus Baptism is a sign of washing and in Baptism the soul is really washed. Or, to use St. Paul's figure, our going under the water in Baptism and arising from it is a symbol of Christ's Death and Resurrection, with which in fact, the Apostle says, we are united in Baptism; that is, we are buried with Christ and rise with him to new life. Now in marriage the external sign is the outward expression of the spouses' mutual consent to become husband and wife. The lasting union between the spouses resulting from their consent is a sign of the union between Christ and the Church; that is, there is effected a union of the married life of the couple with the bridal union of Christ and the Church.

It may well be observed here that it is no wonder that the understanding of Christian marriage has declined when that of which it is a sign, the union of Christ and the Church, has not in modern times been the vital factor in Catholic thinking that it should be. That truth, the doctrine of the Mystical Body of Christ, has been basic to the liturgical movement. Our present Holy Father, in his Encyclical on this doctrine named the liturgical movement as one of the principal factors in the awakening of men to the importance of the doctrine. The first talk this afternoon will be devoted to the doctrine of the Mystical Body and a realization of this will be found to underlie all the talks during the Week. Merged with this doctrine is the concept of the Church as the Bride of Christ, as presented by St. Paul and St. John, following the Old Testament tradition of using marriage as a symbol of the union between God and the soul. The tradition was followed by Christ himself and its development constitutes many a brilliant chapter in Christian teaching.

Here indeed is a great opportunity for married persons to grasp the true meaning of God's love for men and their debt of love to him. They should not be robbed of the chance. It is essential to their understanding of their own state of life, a Sacrament of Christ and the Church. Certainly married Christians should be free from either prudery or flippancy toward the mystery of the union of man and woman. In the love and happiness of their married life they can gain a deeper understanding of the communication of love and life between Christ and his Bride, the Church. At the same time, this understanding will lead to an increased appreciation of their own married life, the symbol, the sacrament, of that union between Christ and the Church.

It is only in the light of this appreciation of marriage that they can understand the generally misunderstood words of St. Paul about the subjection of the wife to the husband, and that the husband will realize the love with which he must love his wife, "as Christ loved the Church and delivered himself up for her." It is only thus, also, that married couples will be able to understand the sacrifices exacted of them. The trials that come in seeking to become truly one, the anxieties over such unromantic things as finances, the monotony of housekeeping and of wage-earning, the burdens of sickness, all of the things that may enter in, perhaps, to shatter the youthful dream of an idyllic life, these can be understood and borne only if the marriage is seen as a sign of the union of Christ and the Church. Indeed it must be seen as an entrance into that very life of Christ and the Church. With the fruitfulness of their marriage in children, they will especially see their part in the fruitfulness of the Bride of Christ in bringing forth children of God. This bearing of children entails suffering in the supernatural as well as in the natural order. It is only at the foot of the Cross, at which the Church proceeded from the pierced side of Christ that sacrifice can be understood. Sacrifice can be offered and consecrated with the rest of the Christian community gathered before the altar at Mass. There the community is the Bride of Christ uniting herself with him in the re-enactment of his Sacrifice which she now continues in herself and unites with his at the altar.

That union of the sacrifices in family life with the sacrificial and redemptive life of the Church can alone bring true happiness. In the words of one eminent writer on the liturgy, Dom Theodore Wesseling: "Human sociality no longer finds its expression in a painful transmission of the burden from one generation to another, but in the cheerful integration of each one's life and labors into the Redeeming-Act."

Entrance into married life involves, then, not only an entrance of two persons into the union by which they are made one; but the family thus formed becomes itself a part of a higher unity, the Church. Marriage is a further step in a person's incorporation in the Mystical Body of Christ. Here is a leading task of the liturgical movement, to lead men to live truly as members of the living organism which is the Church. This task involves a constant struggle against the individualism so characteristic of modern times.

The effect of an unbending individualism upon the marital union itself is obvious. Many seem to carry into marriage a selfishness that we are more accustomed to associate with the man who remains permanently single because he cannot see himself centering his life in another person rather than in himself. He is incapable of love and of the sacrifice which it involves. Such a selfishness carried into marriage is disastrous, for in marriage two must become one; they must not only have each other, but they must make together a life that is one; they must be one.

Now even where a real oneness of life exists in a marriage, that life together may still be selfish, for it may involve a refusal to enter together into that higher union of love, the Church, that is, to enter into the life of the Church with a complete giving of themselves such as they accomplished in making themselves one. There is too often the attitude that a marriage is no one's business except that of the couple. Again we have individualism, the refusal to give of oneself in love and sacrifice for the sake of entering into a higher union.

The doctrine of the Mystical Body has seemed to many in our age a vague unreal thing, as indeed have all movements toward social consciousness, precisely for this reason, that too many have the mentality of the selfish bachelor, they cannot get out of themselves, they seem incapable of love and sacrifice. It is a state of mind out of which men cannot be moved by mere argument. The doctrine of the Mystical Body of Christ cannot be taught in mere theological propositions, any more than the lover can explain love to one who has never experienced it. To understand our own incorporation in Christ and the Church we must abandon ourselves to that mystery by love and sacrifice. Until men do just that, the families which they form will not be living up to their vocation as units in the living Church, incorporated by the Sacrament of Matrimony into the redemptive union of Christ and the Church. Nor will they, without this consciousness, make of their lives a continual consecration centered in the communal offering of the holy Sacrifice of the Mass.

We have been sketching the various intermediate ends to be sought in the pursuit of final integration of the family in the life of Christ and the Church. There still remains the question of how this is to be accomplished. The principal means are the teaching given in the schools, Catholic Action, and above all active participation in the life of a parish that is truly a living parish. Each of these means will be dealt with in our program by those who are experienced in applying them.

Our Catholic education has been increasingly vitalized in recent years by the emphasis placed upon the Christ-life which we possess, sanctifying grace, and upon the Church as a living organism united with Christ, its Head. In this development there has also been a more complete integration of the school with parish life, that is, with liturgical life, the celebration of the divine mysteries.

When the children have been given such a formation, and more especially when they have not been given it, there remains the problem of their later education. This problem is urgent, as we all realize. Too often religious education stops at about the age of fourteen, or seventeen at the most. The problem is most urgent in regard to preparation for marriage. The education for marriage is of course remote and limited in the school years. Just as young people begin to face the prospect of marriage and to apply the principles of the

catechism to adult problems they are removed from any organized instruction, and besides they are then usually at the age in which they are least docile to authoritative teaching. Some priests have solved this problem for some of their young people, but the problem in general remains unsolved. It seems to us that it will be solved only by the sending out of militant lay apostles. The young people will be saved from immersion in the world and brought into active Catholic life by leaders from among themselves. It is the apostolate of like to like, which was given by Pope Pius XI a new mandate and a special mission to meet the problems of our day. Where it is organized one of its chief works has been the preparation of young people for marriage and the restoration of family life in Christ.

A further work of Catholic Action is the practical application of the Church's teaching to the life of the laity. After all, we priests can only give the principles. These principles must then be applied by lay leaders in co-operation with the apostolate of the priest. Moreover, that the laity may grasp the teaching of the Church in the first place, it is not sufficient that they be given the blueprint by the priests; they themselves must be organized to observe the actual conditions of life with a view to appreciating the problems; they must learn to judge the condition of the world in the light of Christ's teaching; then, according to their abilities and mandate from the hierarchy they must act to restore the world to Christ. This is the method of Catholic Action, and its spirit is a lively consciousness of our common incorporation in Christ and our common sharing of his priesthood.

The most important means of all for the restoration of the family is a truly vigorous communal parish life. Without that, hardly any of the things of which we have been speaking can be attained. The parish is the Mystical Body in miniature in which all things are restored in Christ. In a parish the whole people should be active in the celebration of the divine mysteries. Without this, they will not be able to grasp what we mean by the living Church continuing the priesthood of Christ on earth, the Bride of Christ living by the life of the Spouse. It is only in the communal celebration of the divine mysteries that they will learn the meaning of their marriage. This vital Catholic life is a life of love that must be experienced before it can be truly known, just as love in marriage must be experienced before it is fully known.

Life in a truly living parish is also necessary for that close harmony between altar and home which will make of the home a "little church." Here we have the summation of the liturgical apostolate, the formation of living parishes and the integration of the life of the home with that of the parish. In this apostolate each of us has a part, a vocation. It is in our zealous and enlightened devotion to that apostolate that we will be united as members of the Church "to re-establish all things in Christ."

ACTIVE CHAIRMAN: Thank you, Father Sheehan, for your splendid paper, "Restoring Family Life in Christ." Now, we still have some time for discussion. You may add comments, make any observations you wish, or ask the speakers any questions. Monsignor Hellriegel from St. Louis.

MONSIGNOR HELLRIEGEL: I am very glad that Father Sheehan brought out this point: that the two people, bridegroom and bride, administer to one another the holy Sacrament of Marriage. That is quite true. What happens in a mixed marriage, I don't know. We couldn't have found a nicer word than the word "mixed." It's a mix-up all right. I have always told the young people that between Christ and the Church there was a hundred percent Catholic marriage.

I have seen fine results come from that simple Catholic doctrine that the spouses give to each other the Sacrament of Marriage. I usually ask them, "Have you ever performed a sacrament before?" "No." "This is the first time in your life," I tell them, "that you will perform a sacrament of which St. Paul says, 'This is a great sacrament.' "

Have you noticed, Fathers, Pastors especially, that not one of our rituals brings out the fact that those two young people administer to one another at God's altar the sacrament of marriage? I have looked at twelve different rituals for that purpose. I haven't found it in one of them. As far as the fathers and sisters are concerned, I think there is a new avenue for you sisters in high school education to bring that home to young people. I think it is a wonderful safeguard against mixed marriage. Tell them you don't know what's going to happen in mixed marriages.

This is certain: that when they say "I will" and "I will" they administer to one another the holy Sacrament of Marriage filled with the Blood of Christ. They are carrying out a priestly function that goes back to the day when they received the indelible mark in holy Baptism which made them members of Christ's priesthood. So, I usually tell the children something like this: When I am at Holy Communion see what I do. I sign myself with the Lord's Body. I give it to myself, and I receive it, and so it is with the two young people kneeling there: They give to one another and also receive the holy Sacrament of Marriage.

ACTIVE CHAIRMAN: Thank you, Monsignor Hellriegel.

MRS. CHARLES PERKINS: If the married couple administer the sacrament to each other, perhaps someone can explain the common expressions about having the ritual performed such and such a day, by so and so, and so forth.

ACTIVE CHAIRMAN: Father Sheehan.

FATHER SHEEHAN: These are the ideas we usually hear and see in the references to secular marriages, the expression, "I pronounce you man and wife." We say, *conjungo vos*. It can only mean, of course, that we pronounce that they are conjoined, and that the priest is the official representative of Christ. But certainly those words are not essential to the sacrament of Christ. All that is needed is the exchange of consent between the two. Certainly it would be an error in the marriage certificate if it said the priest married the two parties.

MRS. CHARLES PERKINS: I want to protest a little against the word "monotony" which has been used by the Reverend Fathers twice; and I feel that I have a right to do so as a mother, grandmother, and I hope in this coming spring a great grandmother. There is no monotony in bringing up a child from the very moment it is born; and, if there is monotony, there is also no possible thing that a woman may have, college education, intellectual interest, executive faculty that cannot be brought to bear on family life from morning until night, from the first child to the seventh. The word "monotony" has no place in it if one's mental and spiritual equipment is even elementary, let alone superior.

ACTIVE CHAIRMAN: Thank you, Mrs. Perkins. I think we had better terminate the discussion at this point. We shall recess now until 2:00 P.M. this afternoon.

## AFTERNOON SESSION

*(October 15)*

The meeting was called to order by the Active Chairman, Reverend Bede Scholz, O.S.B.

ACTIVE CHAIRMAN: If you will please rise, we shall recite None.

*(None)*

ACTIVE CHAIRMAN: Whenever we have heard the words, "Liturgical Movement" in the last few decades, we could not help but think of the marvelous work the Benedictines have been doing to spread the knowledge of the Liturgy in the life of the Church. This afternoon we are going to hear a paper by the Editor of "Orate Fratres," entitled, "The Marriage of Christ and the Church." Father Godfrey Diekmann.

# THE MARRIAGE OF CHRIST AND THE CHURCH

REVEREND GODFREY DIEKMANN, O.S.B.

IN THE HOLY sacrifice of the Mass, at the most sacred moment of consecration, Mother Church puts words on the lips of the priest which at first hearing, seem rather mysterious: "This is the chalice of my blood, of the new and eternal testament (or covenant): the mystery of faith." And the scriptural accounts of the Last Supper have the identical idea, but clothed in slightly different

words: e.g.: "This cup is the new covenant in my blood" (Luke XXII, 20).

This reference to the new and eternal covenant is obviously intended to remind us of the old and temporary covenant which God established with his chosen people, the Jews. The type should help us understand the anti-type, or fulfillment. The word "covenant" means as much as agreement, treaty, compact, or contract. Now this contract or covenant of the old law is often represented in the inspired text as a marriage covenant, an espousal between God, Jahve, and his people.

This interpretation of the old covenant as a spousal union is especially emphasized by the prophets — Isaias, Jeremaias, Ezechiel, Osee — who point out the infidelity of Israel as the bride of Jahve. Perhaps most famous is the description in Ezechiel XVI, where God, through the mouth of his prophet, condemns his bride for having been unfaithful. He reminds Israel how he rescued her from her filth and nakedness:

> Yea, I swore unto thee, and entered into a covenant with thee, and thou becamest mine. I clothed thee with richly woven work, and covered thee with silk. I decked thee also with ornaments . . . and put a beautiful crown upon thy head. . . . Thou wast meet for royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect, through my splendor which I had put upon thee, saith the Lord God. But thou didst trust in thy beauty and play the harlot because of thy renown. . . . Thou wife that committest adultery, that takest strangers instead of thy husband. . . . I will satisfy my fury upon thee, I will bring thy way upon thine own head, saith the Lord God.[1]

The nature and terms of that covenant between Jahve and Israel, his spouse, are made clear in Exodus XIX. As we read the text, it is instructive to keep in mind, by way of contrast, the atmosphere of intimacy and love that characterized the Last Supper, the establishment of the new covenant:

> And Moses went up to God (on Mount Sinai). . . . And he (God) said to him: Go to the people, and let them be ready against the third day: for on that day the Lord will come down in the sight of all people upon Mount Sinai. And thou shalt appoint certain limits to the people round about and thou shalt say to them: Take heed you go not up into the Mount, and that ye touch not the borders thereof: every one that toucheth the Mount, dying he shall die. No hands shall touch him, but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, he shall not live. . . .

And then, when the third day had come, God appeared amidst fire and smoke, and gave the ten commandments to Moses as the terms of his compact with Israel. The whole account does not make

for a very cheerful picture. One would hardly speak of it as an ideal spousal relationship. But God knew that Israel was a sinful people, stiff-necked, and prone to idolatry. And just as Israel, the spouse of God, proved unfaithful, and hence this nuptial union was a very imperfect thing, so also marriage itself in the Old Testament — which was sacred because through this espousal between God and his people it foreshadowed the nuptials of Christ and the Church — was a very imperfect marriage: its unity and indissolubility were both violated frequently, and God permitted it "because of the hardness of their hearts."

The old covenant was, of course, but a preparation for the new, the dawn before the brightness that was to come, And therefore also the basic relationship between Jahve and his people was but a faint image of what was to be in the New Testament: Christ's union with his bride, the Church. Very often, in the Old Testament books, reference is made to this new spousal union, the perfect spousal union, which the Messias was to establish.[2] Paul summarizes it all in Gal. IV, 21–31:

> Abraham had two sons, the one by a slave-girl and the other by a free woman (Agar — Sarah). This is said by way of allegory. For these are the two covenants: one indeed from Mount Sinai, bringing forth children unto bondage, which is Agar (the Church of the Old Testament); . . . But that Jerusalem which is above (the Church of the New Testament) is free, which is our mother. . . . Therefore, brethren, we are not children of a slave girl, but of the free woman.

The Old Testament union between God and Israel was a union with a slave-girl; the Church of the Old Testament was not so much a spouse as rather a handmaid, a servant — an unfaithful servant. The Church of the New Testament, however, is a free woman: and hence the union is a true union, a union, as it were, between equals. God became man, became our equal, that he might win for himself his bride, and lift her up to his high estate.

As announced by the prophets, the true spousal relationship between God and his people became a reality with the advent of the Savior. John the Baptist already had spoken of the Messias as the Bridegroom, to whom alone his hearers must attach themselves: he himself was only the friend of the Bridegroom, preparing the way for him (John III, 28–29). Three of the evangelists, then, recount how Christ applied the title of bridegroom to himself: "Jesus said to them: Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast" (Matt. IX, 15. Cf. Mark II, 19 sq.; Luke V, 34 sq.). And finally, at the Last Supper, this new and eternal bridal covenant was instituted in the cup of his blood, which was to be shed for them on Calvary.

In view of the Old Testament prophecies, in view especially of Christ's own words, it was to be expected that the disciples of Christ would likewise think and speak of the new covenant in terms of a spousal relationship. John in particular does so with predilection. He represents the union of Christ and the Church in two figures: that of the heavenly city, and that of a bridal union; and he prefers the latter. In Chapter XIX of the Apocalypse, for instance, he narrates his vision of the Church, the Bride, participating in the glory and triumph of her Spouse:

> Alleluia! For the Lord our God almighty now reigns! Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb has come, and his spouse has prepared herself. And she has been permitted to clothe herself in fine linen, shining, bright. For the fine linen is the just deeds of the saints. And he said to me: Write: Blessed are they who are called to the marriage supper of the Lamb (Cf. also Apoc. XXI, 2–9).

St. Paul, too, uses the same figure. Thus, for example, he addresses the Church at Corinth: "For I betrothed you to one spouse, that I might present you a chaste virgin to Christ" (II Cor. XI, 2). His most important text however is found in Chapter V of his letter to the Ephesians, the famous chapter in which he also treats so wonderfully of Christian marriage. This particular text is of special significance, for the Epistle to the Ephesians has the specific purpose of revealing to his hearers the great mystery of Christ's union with the Church:

> Yes, to me, the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God (III; 8–9) . . . and by reading you can perceive how well versed I am in the mystery of Christ, that mystery which in other ages was not known to the sons of men, as now it has been revealed to his holy apostles . . . in the Spirit: namely, that the Gentiles are joint heirs and fellow members of the same body (III, 4–5).

Chapter V itself is well known to all of us, of course, because it is used as the epistle of the nuptial Mass. I shall quote only the more relevant passages:

> Let wives be subject to their husbands as to the Lord (22); because a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body (23). But just as the Church is subject to Christ, so also let wives be to their husbands in all things (24). Husbands, love your wives, just as Christ also loved the Church and delivered himself up for her (25), that he might sanctify her (26), that she might be holy and without blemish (27). Even thus ought husbands

also to love their wives as their own bodies (28). He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church (29). "For this reason a man shall leave his father and mother and shall cleave to his wife; and the two shall become one flesh" (31). This is a great mystery — I mean in reference to Christ and to the Church (32).

It is evident that St. Paul here uses both concepts or metaphors — that of the Mystical Body, and that of spouse and bride — to teach us about the Church's (and our) life-union with Christ. In fact, it is interesting to note that in this same Epistle to the Ephesians, in which he speaks perhaps most explicitly of the Church as the Body of Christ, he also has his most explicit exposition of the Church as the Bride of Christ (i.e., the above passage from Eph. V). In this latter passage, indeed, the two figures are inextricably united and as it were merge into one another (cf. vv. 25, 28, 29, 31). This certainly suggests that the two concepts fundamentally say the same thing; that they supplement each other, are two aspects of the same truth. We may however go a step further, and ask: where did St. Paul get his metaphor of head and body?

It has always seemed to me that reference to Stoic concepts of society being a "body" current at his time is an insufficient answer. St. Paul was a Jew intimately acquainted with the Scriptures. He knew very well the Old Testament passages concerning Jahve and the chosen people as spouse and bride, and the prophecies about the fulfillment of this type in Messianic times. Now from Eph. V we are led to suspect that the concept "Spouse-bride" very naturally suggested the other concept of "head-body" to him: husband and wife become two in one flesh, and because the wife is subject to the husband, in that "two in one flesh" she constitutes the "body" and the husband the "head." At the very least one may be justified in concluding that the metaphor of the marriage bond between Christ and his Church was a source for his Mystical Body metaphor; and that, consequently, though he used the latter far more frequently, the former remains basic for a true understanding of his teaching concerning the life-relation between the Church and Christ.

While the spouse-bride figure therefore antedated that of the head-body (because used by Christ himself), and while it was the favorite comparison employed by St. John, St. Paul spoke so much of the Mystical Body that this figure can be said to outbalance that of the spouse-bride in New Testament usage. In tradition, however, the idea of Christ as the spouse and the Church as bride remained a favorite one.[3] One need only recall, e.g., the early representations of the Church in art, where she is pictured, as in the famous painting in the catacombs of St. Priscilla, in the form of a woman praying with outstretched arms (*Ecclesia Orans*). And the Fathers of the Church vied with each other in singing the praises of the spotless

Bride of Christ. In a paragraph that has become classical, St. Ambrose writes:

> So the holy Church, ignorant of wedlock, but fertile in bearing, is in chastity a virgin, and a mother in offspring. She, a virgin, bears us her children, not by a human father, but by the Spirit. She bears us not with pain, but with the rejoicings of the angels. She, a virgin, feeds us, not with the milk of the body, but with that of the Apostle, wherewith he fed the tender age of the people who were still children (cf. I Cor. III, 2 — the milk of doctrine). For what bride has more children than holy Church, who is a virgin in her sacraments and mother to her people, whose fertility even holy Scripture attests, saying, "For many more are the children of the desolate than of her that hath a husband." She has not a husband, but she has a Bridegroom, inasmuch as, whether as the Church among nations, or as the soul in individuals, without any loss of modesty, she weds the Word of God as her eternal Spouse, free from all injury, full of reason.[4]

St. Augustine too, who has special authority in this field since he is recognized as the "Doctor Ecclesiae," i.e., the Doctor who excels in treating about the Church, loves to develop the thought of the Church as the Bride of Christ. In his explanation of the Psalms, in particular, he finds in this metaphor a rich source of spiritual applications.

It is above all in the Liturgy, however, that the relationship of Christ to his bride, the Church, is given full prominence. His great mysteries whereby he redeemed the world are celebrated in the liturgical year as so many manifestations of his nuptials with the Church. There is hardly a feast of the temporal cycle which does not underscore this truth. Examples could be cited in great number. I will limit myself to two, from feasts whose nuptial significance would scarcely be apparent to our rather prosaic Western way of thinking. The Benedictus antiphon for Lauds of Epiphany is perhaps the better known: "This day hath the Church been joined to her heavenly Spouse, for Christ hath cleansed her crimes in the Jordan; with gifts the Magi hasten to the royal nuptials, and the wedding guests are gladdened with wine made from water, alleluia." And on the feast of the Purification, we sing in the processional song: "O Daughter of Sion, adorn thy bridal-chamber, and welcome the King" (*Adorna thalamum tuum*). Christ's being brought to the temple is the visit of the spouse to his bride.

Now Pius XII, in his encyclical on the Mystical Body reminded us in no uncertain terms that the Church, the Bride of Christ, was born or came into being, not on Pentecost Day, as had been frequently supposed, but on the Cross (n. 29, 30). This truth, not so easily apparent if the metaphor of the Mystical Body is used, becomes much clearer in terms of the Church as the Spouse of Christ. As Eve proceeded from the side of Adam, so the second Eve, the Church, came forth from the pierced side of Christ, the second Adam.

The same thought is moreover very forcefully expounded in the liturgical texts of the feast of the Sacred Heart: "From the pierced heart, the Church, joined, or espoused to Christ, is born — *Ex corde scisso, Ecclesia Christo jugata, nascitur.*"[4] This verse from the Vesper hymn puts in summary, poetic form what was the common outlook of tradition. As witnesses, the greatest and most representative doctors of East and West, Chrysostom and Augustine, are summoned, and their testimony is given in the lessons of the octave of the feast. Augustine: "The second Adam, with bowed head, slept on the cross, that thence might be formed his spouse, which came forth from the side of the sleeping One" (the octave day). And Chrysostom: "For blood and water came forth, because from them the Church is constituted" (i.e., blood and water, symbols of the Eucharist and baptism, are symbols thereby of the Church of the Sacraments. Saturday within the octave). And to indicate that this idea was still prevalent in later centuries, the Church quotes also from St. Lawrence Justinian (d. 1456): "When from the side of the sleeping Adam one of his ribs was taken and from it Eve, the mother of all, was formed, this was a type of the Church. . . . For while the true Adam slept on the cross, from his side, as water and blood flowed forth, was formed the Church, his beautiful bride without spot or wrinkle" (Monday within the octave).

If then the liturgy and the earlier fathers, especially the fathers of the East, speak already of the Incarnation of Christ as an espousal, this presupposes, I think, the so-called mystical theory of redemption, or the theory of union. Or we might, with St. Gregory the Great, simply say: "God the Father prepared the nuptials for God the Son when he united the Son to human nature in the womb of the Virgin."[5] The Incarnation, as it were, the betrothal. And all his subsequent activity meant a winning of the bride unto himself, climaxing in his death on the cross whereby "Christ loved the Church and delivered himself up for her" (Eph. V, 25). And Pentecost? The Church is the Bride of Christ: therefore what happened to him she also must experience; what is his belongs also to her. Christ was born at Bethlehem; but at the Jordan the Spirit descended upon him to anoint him for his public mission. So too the Church, though she came into full being on Calvary, had yet to be filled with the Spirit in order to begin her public mission. Christ gave the Spirit, his Spirit, as his dowry to the Church, his bride, on Pentecost Day.

But if we say, as we must, that the Church was born on the Cross, that she came forth from the pierced side of Christ, we must not forget that she came forth in full stature, as the bride in all her beauty and strength whom the Son of God came down from heaven to win for himself. And the spousal union is a union of love, a union of life: of mind and heart. It is not, as it was in the Old Testament, a union with a slave girl, but a union with a free woman (Gal. IV, 21–

31). The covenant, the nuptial contract, he makes with her is not like the covenant God made with the chosen people, on Mount Sinai, a covenant between a master and his handmaid, but a covenant of intimate love (cf. Hebr. XII, 18 sq.). Let us call to mind again the Last Supper, when this new and eternal covenant was established in Christ's blood; let us remember the last discourse, whose whole theme was love, love of Christ for his disciples, his Church, and the need of their love of each other. This new covenant will last until the Spirit will say to the bride, "come," and the bridegroom will present his Spouse at the throne of the eternal Father and God will be all in all.

Christ and the Church, spouse and bride, became two in one flesh — became as it were one person. The same intimacy of union is expressed by this metaphor as when St. Paul speaks of Christ and the Church constituting one body. But with the figure of the marriage bond, this intimate union of life is presupposed, and greater stress is placed on the intimacy of love ("Christ loved the Church and delivered Himself up for her"— Eph. V, 25), an intimacy of love that caused the unity of life. It was a love that urged Christ to lift up his spouse from servitude to equality of life with himself; a love that will make the bride reflect most perfectly the mind and heart of the beloved; a love that is life-giving: "that he might sanctify her, . . . that she might be holy and without blemish" (Eph. V, 25–27).

Perhaps it is correct to say that the figure of the spouse and bride is calculated to call more explicit attention to the moral side of Christian life (that is also why St. Paul introduced it in Eph. V, in order to draw moral consequences about married and family life). For the Bride is bound to her spouse in complete fidelity and love, in a whole-souled devotion which does not, and may not, share affection. St. Bernard, with his usual unction, sums up these traits of Church and Christians which her spousal relation entails: purity, obedience, tenderness, devotion, unity of opinion, of love, of interests; the inviolable fidelity of a heart not divided; eagerness to bear abundant good fruits in oneself and to bring souls unto Christ (Cf. Anger, *Doctrine of the Mystical Body*, p. 158). And we know to what magnificent heights of the mystical life this spousal relationship, as applied to the individual soul, has led in the history of the Church's saints.

The comparison of the spouse and bride indicates, moreover, more vividly than the Mystical Body metaphor, the fruitfulness of the union, the growth of the Kingdom of God through constantly new members. In so far, therefore, it corresponds more immediately to the parables of the mustard seed, of the leaven, etc., in which the Church's apostolic mission is stressed. The four so-called "marks of the Church" too receive new fullness of meaning in the light of this figure. The Church is "one," because she is united to Christ in

bridal love; they are two in one flesh. She is "holy," because she is the bride whom Christ won for himself on the Cross, whom he sanctified by his blood "that he might present her to himself holy, without spot or wrinkle" (Eph. V, 27). She is "catholic," because Christ by uniting Himself to a human nature in the womb of Mary betrothed himself to the whole human race; because, by shedding his blood for all men, he espoused his Bride on the Cross. She is "apostolic," because it is on the apostles as the first children of the Church, the first members of her family, that the Church is founded.

And finally, if the Church is the Bride of Christ, then the Spirit of Christ, the Spirit of holiness, must also be operative in her. As the Bride of Christ, she is the temple of the Holy Spirit, who dwells in her as the soul dwells in its own body. He overshadows the Bride of Christ as once he overshadowed the womb of Mary, that from the womb of the Church new sons of God may be born.

By way of introduction to succeeding papers, it will be necessary to add here some basic ideas about how this spousal relationship between Christ and his Church finds application, or rather, is realized anew, in the matrimonial union between Christian husband and wife. Eph. V is again our glorious witness to this consoling truth: for St. Paul was addressing Christians, and therefore speaking of Christian matrimony.

"This is a great mystery — I mean in reference to Christ and to the Church" (v. 32). Christian marriage is a great mystery, a great spiritual happening, a holy thing, because it is a living image, a replica, of the great mystery: Christ's union with his bride, the Church. It is rooted in this mystery and is organically connected with it, and so partakes of its nature and sacred character. Christian marriage is not merely a symbol, a figure, of Christ's union with the Church; for then it would not be mysterious at all. It is not an empty symbol, but a living image that reproduces the exemplar. It represents and represents the great mystery of Christ and the Church, because this mystery proves active and operative in it. Christ's union with his Church is the ideal of Christian marriage, yes; but more than that, it is its root. The great mystery of Christ and his bride vibrantly lives, operates and manifests itself in the union of Christian husband and wife. Christian marriage can be called an offshoot, a living branch, of Christ's union with the Church. It grows out of that union, is its extension, replica, and organ. It reproduces and expands the union of Christ and his Church at a particular point, for a particular end: the expansion of that union through new offspring.[6]

Karl Adam expresses this basic concept of Christian matrimony even more graphically:

> The fundamental mystery of Christianity, the nuptial relationship between Christ and his Church are one sole Body, are two in one flesh,

> is realized anew in every Christian marriage. Wherever Christian bride and bridegroom unite in wedlock, the holy union which exists between the most sacred humanity of Christ and its members receives new actuality. In the eyes of faith, it is not the parents who solely by their own power prepare the body of the members of Christ, but Christ and His Church beget through their agency.[7]

What St. Paul says to all: "Know you not that your bodies are the members of Christ? . . . Or know you not that your members are the temple of the Holy Ghost? . . . and you are not your own" (I Cor. VI, 15–20), can be applied with special relevance to Christian parents: you are not your own. You belong to Christ and his bride, who desire to make use of you to bring new sons of God into the world. The Christian husband does not belong to his wife, nor the wife to her husband, as much as they both belong to Christ and his Church, as their instruments — for the purpose of making the union between Christ and his Church fruitful, for the purpose of increasing the family of God unto his greater glory.

When therefore a Christian man and woman unite in holy marriage, they not only assume obligations toward each other and their expected offspring, but they dedicate themselves to God for a holy service, the extension of his kingdom among men.[8] They are to bring into the world, not only children as images of God (every marriage has that end), but to beget adorers in spirit and in truth. Christ and the Church, his bride, have as their first objective to form a cult community, to praise the Father. So also husband and wife. The family, the home, must become a temple of God, a house of God and a gate of heaven: an *ecclesiola*, as St. John Chrysostom called it.

1. Cf. also Os. 2: 16–20; Is. 50: 1; Jer. 2; 3; 31; 32.
2. Cf. the entire *Canticle of Canticles;* Psalm XLIV, the psalm concerning the King and His bride; Os. II, 18; Is. X, 10; LXII, 4; etc.
3. Especially in connection with the concept of the Church as mother. Cf. the excellent monograph by Dr. J. C. Plumpe: *Mater Ecclesia* (Catholic University Press, 1943).
4. *Concerning Virgins* VI, 31.
5. *In Evangelia*, lib. II, hom. 38, no. 3 (P.L. 76, 1283). The emphasis on the Incarnation in the work of redemption was particularly dear to the seventeenth century French school of theology: Berulle, Olier, Condren. Scheeben, in his *Mysteries of Christianity*, also gives it considerable prominence.
6. The above paragraph is borrowed almost verbatim from Scheeben's *Mysteries of Christianity*, pp. 601–604.
7. The Sanctification of Marriage, *Orate Fratres*, IX (1934–35), p. 175.
8. Scheeben, *op. cit.*, p. 599.

Active Chairman: Thank you, Father Diekmann, for your fine paper. We have some time for discussion. Would anyone like to ask Father Diekmann a question?

Father Mathis: The very wonderful paper we have just heard recalled to my mind two quotations, one from St. Augustine and the one you referred to from St. John. To my mind they explain graphically the Mystical Body. The former quotation occurs, if I recall correctly, in St. Augustine's

commentary on the marriage feast of Cana. After saying that the Church flowed from the wound in Christ's pierced side, he adds, "It flowed through the blood and the water." Now, St. John in the latter quotation explained the blood and water. He said the water is the symbol of the sacrament of Baptism and that blood is the symbol of the sacrament of the Holy Eucharist. The two, first of all the life-giving sacrament and then the life-preserving sacrament, that is how the Church is formed. In other words, the Church is made up of members: and these members are created by the sacrament of Baptism and preserved in this divine life by the sacrament of the Holy Eucharist.

Now, that same interpretation is also shown by St. Augustine in the similarity between Noah's Ark and the body of Christ. He says that when the door of the ark was opened the animals walked out into a new life. Thus, he continues, the blood and water that issued from the side of Christ produced the Christians, the members that form the body of Christ.

Father O'Connell: Father Diekmann, you spoke of the relative utility of the marriage metaphor and the Mystical Body metaphor in explaining the Church. I should like to ask if the bridal metaphor is useful for bringing out the unity that should exist among the members of the Church? The bridal metaphor points to the oneness between the Church as a unit and Christ. However it seems that the Mystical Body metaphor is the only one that really points to unity among the members of the Church. Do you think there is something in the bridal metaphor that brings out the oneness among the members?

Father Diekmann: St. Paul, of course, developed the metaphor of the Mystical Body, I think, precisely for the purpose of bringing out the complete unity among all the members of Christ. I think the other metaphor, if not expressing it quite so completely, is a point of approach which might be helpful, in so far as we are all members of one family, our Mother, the Church, in union with Christ. As brethren of the same family love must be our undying thought. I don't think it gives us the thought quite so completely.

Monsignor Hellriegel: Concerning this mystic union of Christ and the Church, I explain that too in my marriage instructions. The Church came forth out of the side of Christ as Eve came forth from the open side of Adam. Now on Pentecost the Spirit of the Lord descended into his bride, and she became a fruitful bride and brought forth three thousand little Christs. That seems to make young people understand that mystery.

Father Gilbert Stack, O.S.B.: There are some very beautiful mysteries in our religion that we can afford to talk about here. Some of the most beautiful ones are concerned with the descending of the Holy Spirit, for example at the time of the Annunciation. At that time the Holy Spirit overshadowed the Virgin. I think it is a bit of realism on Holy Saturday when the Baptismal waters are consecrated and made fruitful. We could carry that on and say that the Church through the Holy Ghost was made fruitful at Pentecost. Pentecost was more or less a consummation of the mystical marriage.

MONSIGNOR HELLRIEGEL: I would like to ask the audience, especially our lay people, what they make out of your statement, Father Godfrey, in regard to the mystic identity of two married people with Christ and the Church. Would anybody be willing to speak on that? Are John and Mary whom God married this morning, are those two like the union of Christ and the Church? I usually explain that by means of field glasses. When you look in the field glass, you see an object magnified; but when you turn that field glass around, you see the object in miniature. So it is with the union of two married people. They are the union of Christ and the Church in miniature.

ACTIVE CHAIRMAN: Anyone else?

MR. JULIAN RYAN: This is simply to add two other ways in which marriage makes this union at least clear and actually and logically closer. Until one is married, one doesn't really know fully what is meant by becoming two in one. Consequently, the experience itself with the grace that it gives is an actual experience of unity. It is a metaphor that comes true.

The other thing is that both man and wife are members of the Church. Therefore, in so far as by becoming one with each other they gain grace, they obviously are becoming to that extent that much closer to Christ, the head of the Body. In other words, the grace of that union is something which makes them closer to Christ.

Also through understanding how other families gain that closeness with Christ there is a bond of harmony that is wrought which enables families to understand more easily that they belong to the still larger family of Christ.

ACTIVE CHAIRMAN: The time for discussion is up. The next speaker on the program certainly is known to the majority of you. He is a pioneer in the Liturgy, one who has written a number of books on the Liturgy and very many articles in the various magazines, a member of the Society of Jesus, Father Ellard.

## LITURGY AS SOCIAL SANCTIFICATION

### REVEREND GERALD ELLARD, S.J.

THE LITURGICAL WEEK, we see, has attracted to Denver bishops and prelates, chancery officials and administrators, diocesan priests and religious priests. Professors and pastors have come, missionaries and monks, sisters and nuns, as well as large numbers of the laity, men and women, young and old, from far and near. All have come to collaborate with Christ; to collaborate first of all in offering the Holy Sacrifice several times in the Denver Cathedral, as well as in praying in common the hours of the Office, and in this series of public conferences on the theme of wor-

ship and family life. What can Catholic corporate worship do in creating a better family life? How will a better family life react on society in general? How will a better family life react in turn on corporate worship? These are our topics, and early in the sequence it devolves upon me to discuss social sanctification itself. Suppose we map our considerations with three simple, basic questions: 1. What is man and what is society? 2. What is social sanctification, and why is it necessary? 3. How is liturgy social sanctification?

What is man and what is society? Everyone knows that from birth until death man is a pendulum everlastingly poised between the imperious claims of self and society. The well-being of the individual (to say nothing just now of the welfare of society) inevitably depends on answering both the demands of one's own personality and the demands of the environment in which one lives. Every man must do the personal without leaving the social undone; and happiness consists in a constant, orderly rhythm between the demands of self and those of society. The human personality is thus set to a very delicate balance, one that calls for the fullest measure of understanding and good-will, even if man's nature had never been upset and disturbed by the effects of orginal sin. If either pole becomes over-magnetized, so to speak, if self becomes too selfish, or if the social becomes too socialist, disturbance ensues and disorder; there threatens an explosive short-circuit with its searing conflagration. Both the private and the public must be safeguarded and fostered, developed and perfected. But since it is the social side that is now so desperately lamed, social well-being and a new social order are the first business of the day on practically all programs of human endeavor, be these merely political and economic, or be they (as in our case) also religious endeavors. Thus, it is indicative of the current emphasis on the social side that, while the Church insists that private praying must not be neglected, still she grants at present five years' indulgence for saying the rosary privately, but ten years' indulgence to each person reciting it in common.

But, paradoxically, in concrete human living there is no such thing as society, at least, not as distinct from the individuals composing it. In the concrete there are only individuals, all possessed of separate and inalienable personalities, individuals each of whom has a hundred social relationships. Society can be reached, can be cured only by working on and working through these many-sided social contacts, social aspects, social interests, of multitudes of individuals. Society will be sound when most of these manifold social relationships of the greatest number of the individuals have been made sound and healthy. Healing society therefore involves making as many individuals as possible sound in as many social relationships as possible. In this Liturgical Week, the concentration centers on family well-being as fostered by social sanctification.

What is social sanctification, and why is it necessary? By social sanctification we mean, of course, sanctification acquired through a social relationship, or social agency, in distinction to one that is principally personal. For even in our relationships with Almighty God, there is this everpresent dualism of the private and the social. Though God is a pure Spirit always and everywhere present, and so always and everywhere present to each one of us, still he does not choose to free man from the necessity of seeking him along both the individual and the communal approach. There was a group among Christ's contemporaries (as we can readily understand) inclined to exaggerate by performing their private devotions out in public, "who love to stand praying in synagogues, or at street-corners," (Matthew VI, 5) of whom it was said: "when thou art praying, go into thy inner room, shut the door upon thyself, and so pray to the Father in secret" (Matthew VI, 6). But such directions for what we may call the decent privacy of private praying in no way militate against the great social duty of meeting all together to offer God the social homage that befits both the nature of God and that of man. Pope Pius XI, in his Encyclical on the Priesthood, was epitomizing not only Christian teaching but all human conviction in saying: "Human society as such is bound to offer God public and social worship." Now in the sanctification process established in the Church by Jesus Christ, grace comes to us through any and every good work, and more especially through prayer, but most of all through the sacramental system: *Sacramenta novae legis . . . praecipua sanctificationis et salutis media*, the Code says tersely (*CJC* 731). Even the hermits of the earlier solitudes, or the walled-in anchorites adjacent to the medieval churches, these depended, as all other Christians do, on social contacts or social channels for all their sacramental graces. There is no such thing as cafeteria self-service in the sacramental system of Catholicism. Rugged individualism in the spiritual order, if it has some limited sphere in Catholic living, cannot even win admittance to our principal channels of sanctifying grace, the Eucharist and the other sacraments. Those graces come to us only on a "party-line," as is abundantly clear. Christ wished to make it impossible for one to sanctify himself apart from all association with one's fellow-men: *Nec sancti sine plebe* is a postulate of a balanced spirituality.

How is liturgy social sanctification? Although many of these considerations are being treated directly and in detail in the course of this Liturgical Week, it will nonetheless help us to picture the social sanctification of the sacramental system if we make a swift survey.

Baptism: Given the elemental necessity and importance of Baptism, it is a divinely generous provision that anyone at all may baptize. But still no one may baptize himself: the very nature of the rite demands self-surrender to God expressed by self-surrender to a

fellowman, who affords social assistance. Again, if anyone else is available, a parent may not baptize his or her own offspring (*CJC* 742), because the new social bond is other — and wider — than the family one. Again, if any cleric is at hand, no lay person may baptize (*CJC* 742), because this new bond is ecclesiastical and hierarchical as well as social. Similarly, if the proper pastor is at hand, no other cleric may baptize without his consent (*CJC* 738), for the reason just mentioned. Finally, if the baptized person be an adult, he should be fasting, and go immediately to Mass and make his first Communion as the consummation of the baptismal initiation (*CJC* 753).

Confirmation: A baby is of course a full member of a family, but by reason of its helplessness, it remains at first a very self-centered one. It has no sense at all of social responsibility. But with the first dawning of reason it must discover society, and begin learning to adjust itself to the common good. To mark that step in its development, to fortify, or strengthen the child in this basic social relationship, it receives then the great Sacrament of Confirmation. "In Baptism," says St. Thomas with magisterial clarity, "he receives power to do those things which pertain to his own salvation, for as much as he lives to himself: whereas in Confirmation he receives power to do those things which pertain to spiritual combat with the enemies of the faith" (*Summa* III, 72, 5). As the hallmark, then, of Christian maturity (in the child of seven or the man of seventy) the confirmed person is sacramentally sealed, signed by Jesus Christ with a "grace-capacity" proper to adulthood. And this character finds its greatest import in that it "empowers and obliges us," as Scheeben phrases it, "to participate in greater or less degree, in Christ's acts of worship." "The baptismal character enables all . . . , if not to re-enact, at any rate to offer, this Sacrifice of the Mass to God as their own, as a Sacrifice truly belonging to them on the strength of their membership in the body of Christ. . . . Confirmation itself does not confer any new power for the performance of external acts or for participation in them, but it does corroborate the existing qualification and obligation for carrying out the internal and external acts of worship." (Scheeben-Vollert, *The Mysteries of Christianity* [Herder, St. Louis, 1946] p. 586.)

Penance: No sacrament, at first glance, seems so strictly personal as Penance, or confession, as it is so often called. Yet despite appearances to the contrary, we may fitly apply to the sacramental remission of sin what St. Paul said so proudly before Agrippa: "Nor was it in some secret corner that all this happened" (Acts XXVI, 26). We here mention three of the social "angles" of Penance: 1. the jurisdiction-circuit, 2. the essentially human aid, and 3. the Church's family checking-account. The penitent is conscious only of the priest who sits in visible judgment; but, in the jurisdiction-

circuit, that priest must be in contact with the local bishop, the bishop with the Vicar of Christ, and he with Christ, even as Christ with God. The Apostle puts it: "This, as always, is God's doing, it is he who, through Christ, has reconciled us to himself, and allowed us to minister this reconciliation of his to others" (II Cor. V, 18). As for the human instrument involved in this Sacrament, it is enough to remember that no one, neither priest, nor bishop, nor pope, can directly remit his own sins; all must avail themselves of social assistance here. There is much talk nowadays about credit unions, but what credit union can begin to compare with that vast world-wide, heaven-wide, communal treasury of the Church triumphant, suffering, militant, from which you and I can draw sacramentally upon the Passion of our Lord Jesus Christ, the merits of the Blessed Virgin, and all of the saints; even as we can make petty payment from whatever good thou mayest do, and whatever evil thou mayest have to endure for our own and others' debts in this world and the next?

Extreme Unction: In direct connection with Penance one most fittingly adverts to the sacrament termed by Trent the complement of Penance, Extreme Unction. "By dispensation of divine justice," it is St. Thomas writing, "the sickness of the soul, which is sin, sometimes passes to the body. . . . Sometimes, again, sickness injures spiritual well-being by hindering the exercise of virtues. It was fitting, therefore, to have a spiritual remedy, applicable to sin precisely in this connection of bodily sickness being a consequence of sin" (*Cont. Gent.* V, iv, 73). For her children all through life Mother Church has many helps: by the bedside of the seriously sick she lovingly disposes them for death, in a social service that knows no favorites, admits of no exceptions.

Matrimony: The whole theme of this Liturgical Week envisages the social sanctification of the married state. It is enough for us now to remember that before he became Pope, the future Innocent III composed a famous treatise *On the Four Kinds of Marriage* (PL 217, 923–968). These are: 1. marriage between a man and a maid, 2. marriage between Christ and the Church, 3. marriage between divine nature and human nature in Christ, and 4. marriage between God and the human soul in heaven's endless embrace. Even this bare enumeration discloses how each of the first three sorts of marriage is with a view of those ultimate espousals of the soul with its omnipotent divine Lover.

Holy Orders: The social service of the priestly ministry is in part described by that great pontiff, Pius XI, in a celebrated passage of his Encyclical on the Priesthood: "The Christian, at almost every important stage of his mortal career, finds at his side the priest with power received from God, in the act of communicating or increasing that grace which is the supernatural life of his soul.

"Scarcely is he born before the priest, baptizing him, brings him

by a new birth to a more noble and precious life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combat, a priest invested with special dignity makes him a soldier of Christ by holy Chrism. Then, as soon as he is able to recognize and value the Bread of Angels, the priest gives it to him, the living and life-giving Food come down from heaven.

"If he fall the priest raises him up again in the name of God, and reconciles him to God with the sacrament of Penance. Again, if he is called by God to found a family and to collaborate with him in the transmission of human life throughout the world, thus increasing the number of the faithful on earth and, thereafter, the ranks of the elect in heaven, the priest is there to bless his espousals and unblemished love; and, when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself at the tribunal of the Divine Judge, the priest with the holy oils anoints the failing members of the sick or dying Christian, and reconsecrates and comforts him. . . . And even beyond the threshold of eternity he follows the soul to aid it with Christian suffrages, if need there be of further purification and alleviation. Thus, from the cradle to the grave the priest is ever beside the faithful, a guide, a solace, a minister of salvation and dispenser of grace and blessing."

Holy Eucharist: Of the greatest of all the Sacraments, and the Christian Sacrifice, the Holy Eucharist, there will be explicit treatment this evening, and countless references at every single session. We constrain ourselves, therefore, to bring forward but one single brief quotation from an address made at the New Orleans Eucharistic Congress by him whom we now call Cardinal Stritch: "The Holy Eucharist among the Christian sacraments," he said, "is *par excellence* a great social sacrament, the symbol of true social unity in the Mystical Body of Christ and the pledge of that unity to all men of good will. The Sacrifice of the Mass is a great social act. It is the prayer and the sermon of the Mystical Body of Christ. The Eucharist is the source of this social unity in Christ's plan. It is the food which nourishes, invigorates, and preserves the life of the Church, Christ's Mystical Body, his basic social plan."

The Catholic Church has been described as "those who love Christ, and for love of him love one another." Good as the test is, it is not as clear cut as Christ's own statement: "The mark by which all men will know you for my disciples will be the love you bear one another" (John XIII, 35). "Christ's basic social plan" the Cardinal says. Social worship, we have seen, begets social thinking and acting, flowers into Christian fellowship, brings out the Christ in us. That is why in 1937 Cardinal Rodrique Villeneuve, Archbishop of Quebec, gave it as his measured judgment: "In our day, when every effort is being made to instill a religious spirit into society, it would be a lamentable mistake to give a predominant place, above Liturgy, to

various organizations and pious works, whose supernatural efficacy depends entirely on how much they are imbued with a liturgical sense. And therefore, among the many activities of Catholic Action, the Liturgical apostolate should be given the first place" (cf. *Liturgical Arts*, VI, 1 [1936], p. 6).

In conclusion let us advert to the very significant fact that winter and summer, spring and autumn, from 1939 to 1946, Pope Pius XII has found opportunity every seven or eight weeks on an average to appeal to us to know and use the unifying force of the Eucharist in the world of today. Thus two years ago this very day, October 15, 1944, he addressed in first instance our fellow-Catholics of the Argentine with words that have lost none of their relevance in the intervening months (*AAS* XXXVI, 298–99): "Gaze upon this sacred Host, the home of love. Apart from that Host man is killing man, but in it we 'see the Prince of priests coming to us, we see and hear him offering his Blood on our behalf' (Ambrose). Apart from it, division and violent separation; in it rules that magnet of souls, which unites all together in faith and in the participation of himself and of his gifts, root and principle of Catholic unity.

"Apart from the Host discord, fed by self-love and the search for dominion and earthly pleasures; in it is offered that Food which strengthens the soul, and instructs it in the desire of heavenly things, teaching it the value of sacrifice, teaching it that in this life tears and sorrow cannot be avoided, but that the great mystery of redemption is founded on the pain, the tears and the sacrifice. Apart from it rules the tyranny of death, but in it the hope of life, since how can it be imagined that those nourished by the Body and Blood of the Lord will see corruption? . . . How good for man to have known to find in the Eucharist, the sacrament and the help, the foundation and the support of the Christian life, for the individual, the family, and society!"

ACTIVE CHAIRMAN: Thank you, Father Ellard, for the wonderful paper. We have a short time for discussion. We would like to hear from the laity and the sisters too.

MISS JEAN GRAY: On behalf of the youngest of the young that are here present today we would like to take this opportunity to thank the Reverend Fathers and everyone who has invited us to attend this wonderful meeting, and we are happy to learn these things before we become married and incorporated in the miniature Mystical Body. We believe that it will be very good for the younger set to learn all that we have learned today and to teach it in the schools, so that we will know this before we come to be married. Thank you very much.

ACTIVE CHAIRMAN: Anyone else? If not, we will conclude with Vespers.

(*Vespers*)

EVENING SESSION

*(October 15)*

The meeting was called to order by the Active Chairman, Right Reverend Joseph P. Morrison.

ACTIVE CHAIRMAN: We shall have the collect of Day.

*(Prayer)*

ACTIVE CHAIRMAN: "Marriage as a Sacrament" is the topic of discussion tonight, and the talk will be given by one of our good Benedictine monks, Professor of Social Science at St. Vincent's Archabbey, Latrobe, Pennsylvania. Surely, he needs no introduction in this assemblage. Perhaps no one is more welcome than a son of St. Benedict. We shall now call on Father Austin Staley.

## MARRIAGE AS A SACRAMENT

### REVEREND AUSTIN STALEY, O.S.B.

THIS LITURGICAL WEEK can and should spell the end to the process of atomization that has been so long in operation in our western culture. This Liturgical Week can and should set into motion the process of reintegration of our way of life with that of Christ. Too long have men lived on the hollow shell created by a culture formerly filled with Christ-life, later systematically and scientifically extracted so that now only the shell remains. Men vainly cling to that shell today rather than change to a form of culture that will uproot all that is noble in their living, destroy all that is glorious in their tradition, and lay waste to all that can inspire reasonable hope.

Brothers and sisters in Christ, this Liturgical Week must, under the providence of our Father, refill that shell with the only thing that can preserve western culture and renew it. This Liturgical Week must lay the foundation giving the family of this age a new realization of its sacramental character. It must fill the "hollow men" of today with the divine life of eternity for which too many counterfeits have already been offered and are today being effectively unmasked.

There is no better starting point than the family, the heart of any culture, for as soon as the home becomes filled with Christ and incorporated in him, time will be the only thing required to give birth to a new era of Christian culture.

It is my task and privilege this evening to describe a force more elusive than a zephyr; more subtle than the mystery of life, but as real as the pillars that support the ceiling of this room. It is my happy lot to have been chosen to analyze the dynamics of the Christian home, namely, the Sacrament of Marriage. Back when man did not have original sin to haunt his being, marriage was not intended to be merely the means of propagating the human race, "but it was also the means whereby personal supernatural sanctity could be transmitted to a man's individual descendants. It was, therefore, a great mystery, intended not only for the sanctification of those united by the marriage tie, but for the sanctification of his offspring." However, with the fall, this supernatural nobility was lost; and to a great extent also the natural nobility was likewise destroyed when the spiritual no longer reigned over the sensual.

If we are to appreciate the sacrament of marriage, we must first look at its substructure in nature. There we find a contract — an agreement between two people which neither one of them has to make; but if they do, they have to accept the terms laid down by a law, not man-made but God-made. They are free to say "I do" or "I do not"; they are free to select the one with whom they wish to make the contract; but with the terms of the contract they cannot tamper, because man did not make these terms; hence man cannot change them.

As in any other contract there is an offer made by each which is the foundation of the contract; then that offer has to be accepted by each. When these two steps are taken, when the mutual consent is given, the contract is cemented. The terms of the contract are, as the object of the contract: common living; as to the duration: life; as to mitigating circumstances: "For better for worse." With these terms the couple cannot tamper, because they were placed in the nature of the contract by God.

Even in this natural substructure upon which rests the sacrament of marriage God refused to be left out — he remained a third party to every marriage by force of the nature of the society which this contract sets up. Here is a kind of human society that leans most heavily upon its divine designer: first of all in reaching its basic end, the propagation of children, for this domestic society left to itself could no more produce human life than decayed fruit can spontaneously produce bacteria, because the designer of marriage insisted that he create the human soul personally; secondly, if this designer of marriage intentionally kept his hand in the realization of the end of marriage, his current of natural helps or graces flowing to this couple in whom the sensual does not recognize the primacy of the spiritual is necessary if their marriage is not to degenerate into purely physical sensuality that is as ephemeral as a Hollywood companionship; and finally, this wonderful designer of the family laid love as the corner-

stone of this society, an element that bursts the limits of time and strives to reach into eternity for its completion. That is perhaps what evoked that significant statement from Pope Innocent III when he proclaimed that "a sacrament of marriage existed among pagans as well as among Christians." Perhaps that is why the early Church could simply take the marriage rites of ancient Rome, baptize them, and incorporate them, part and parcel, in the sacramental ritual still in use. If by the fall of man all society and culture was secularized, the family, the pivotal point of society, was by its nature moored to God, and drift where it may, it could not go too far without circling back. Perhaps the recent restoration of the legal status of the Russian family may be accounted for in these terms.

If God kept himself entangled in natural domestic relations, he was only hinting at his designs for supernatural marriage. He was not satisfied with making marriage something passively sacred, but he intended marriage to be the means of making other persons and things sacred. Marriage was not to be static in the supernatural order, but dynamic, radioactive: a means of sanctifying, in short a sacrament, and a cleverly unique sacrament, different as love itself and every bit as mysterious and wonderful.

So much did Christ think of marriage, that he placed it in the very center of the living power-circuit of Christianity, in that current of grace and love that circulates between Christ and his Church. He permeated and enlivened Christian marriage with the divine might made available to man through his marriage with the Church in the incarnation and redemption. Through the Sacrament of marriage Christ renews and actualizes his union with the Church which is signified by the marriage in such a way that the union of two Christians is not only supernatural in so far as it supplies new members for the Mystical Body or special graces to aid the wedded couple, but it is supernatural in this that it reveals the wondrous mystery of Christ's union with his Church. Marriage alone enjoys this distinction that it reflects the bond of Christ and his spouse the Church, and generates anew the divine flow of love and life inherent in that "admirable commerce" between Christ's divinity and humanity. In marriage "Christ has engrafted the love of husband and wife on his own profound love for his people, for his community, for his Church, on his own faithfulness unto death."

Since the designer of nature and supernature is the same, and since his plans can stand the acid test of time as well as eternity, you can readily see that his plans for marriage as a sacrament would not involve the scrapping of his plans for marriage as a contract. It would be doing violence to the wisdom of God to presume that the sacrament is something extraneous to the contract, for the contract effects a union that for Christians is a sacrament too, a union that becomes permeated with the saving graces of Christ's humanity. The sacra-

ment raises and hallows the contract and makes it an efficacious sign of divine grace.

How does the contract, the substructure, fit in with the sacrament? The contract is to the sacrament of marriage what the act of judgment is to the sacrament of penance. It is the outward sign that produces the inward life. Up until the Council of Trent the sacrament of marriage simply required a valid contract to be valid itself. Hence in the strict sense, marriage as a sacrament is effected by the mutual consent of the two contracting parties, not by the priest. The visible and audible expression of the complementary acts of offering and accepting the rights over the body of each other in the proper order to the ends of marriage constitute the essential external sign that signifies and produces the internal grace. This oral and visible manifestation of consent becomes the foundation for the sacramental grace. It lays the bridge for divine commerce; it stretches the lines for communication of divine life.

Marriage as a contract in the natural order achieves a unity between the married couple; but by the sacrament this union becomes so unconditional and absolute, and so thoroughly does it fuse together the most secret impulses, that it may not even be violated in thought by either of them. In the Holy Scripture the marriage act was referred to as "knowing one another" — a description so indicative of this unity, for just as knowing an object involves becoming an object ideally, even as the Father knows the Son, so the sacrament of matrimony "knits and joins the souls of the contracting parties more directly and more intimately than their bodies, and that not by any passing affection of sense or spirit, for this union of souls sets up a sacred and inviolable bond by God's own decree."

St. Augustine describes the nature of this bond established by the sacrament in the following words: "as long as both live, there remains something attached to the marriage which neither mutual separation nor union with another can remove . . . and (if there is such a separation or such a new union) this bond remains for the aggravation of the guilt, not for the strength of the union. It is like the soul of an apostate, once similarly wed to Christ and now voluntarily separated from him." Hence the sacrament adds to the unity achieved by the contract.

Marriage should be the instrumentality for husband to act as priest to wife, to sanctify her, to bring her a richer measure of Christ-life; and likewise for wife to be priestess to her husband, making Christ live more in him, enriching his share in the divine life. Here is an indisputable function of the lay priests, lay priestesses, lay mediators between God and man working in union with that one mediator of all, Christ himself.

Another effect of the sacrament of marriage is that it endures to death to see the wedded couple through sickness and health, in

poverty and wealth. "The common effect of all the sacraments is astonishing enough, God knows, for it is the life of God. . . . But yet the special sacramental effects of matrimony are so thoroughly human yet so divinely generous that they both tear at our heart and are too much for our petty minds." Our last Pontiff summarized the effects of this sacrament: "it perfects natural love; it confirms an indissoluble union; it sanctifies both man and wife." The sacrament of marriage gives conjugal love this insurance; it can never degenerate into idolization, since it is love for God's sake; it can never become unchaste and brutish for it renders the sensual subservient to the heart and the spirit; it can never die, for whatever emanates from the innermost recesses of the divine is imperishable.

The sacrament gives husband and wife the "title to all the graces necessary for the long years of married life; to meet the difficulties, disappointments, disillusions, sicknesses, triumphs and successes of married life; all the petty mean things that can spring from human contact and all the grand, magnanimous splendors that can be awakened in a human heart; all the sickeningly immanent dangers that threaten love and life — all this not for a day, not for a month, not for a year. This is not a possibility; it is an infallible title to all the help necessary for all the length of a lifetime."

The sacrament makes marriage itself a dynamo of divine life. It does not destroy the contract nor does it change the civil and natural aspect of it; it perfects it to perfect those administering it to each other.

If one were to speak of the sacrament of marriage at a liturgical gathering without referring to the sacramental rites of marriage, a solemn anathema might well be pronounced upon his head. To study present day marriage rites in the light of ancient variations of these same rites whether in Christian, Jewish, or pagan practice, is to discover a relatively untapped source of liturgical wealth. Following the usual imperial brevity, our marriage ceremonies of the Roman Rite telescope the ancient ceremonial, and in the process make our own ritual less intelligible; instead of clearly signifying the grace they impart, they sometimes convey no insight into the divine grace they effect; instead of warming the Christian heart and mind with their colorful and pregnant significance, they are frequently perfunctorily performed by an excited bride and groom, uninspired by either their outward meaning or their inner compart.

Our hope for renewing some of the lustre of early marriage rites glows warm in light of the desire expressed by the Council of Trent: whereas this Council defined the ceremonial for other rites, she desires that in the case of the sacrament of marriage other ceremonies be added to those given in the Ritual provided they are praiseworthy and customary.

If America is to make her full contribution to restoring all things

in Christ, if she is to play the spiritual role that our Holy Father has assigned to her in the family of nations, then she must be made to realize the fullness of Christ-Life and that particularly in the home. If man can be made aware of his dignity as a participant in divine life, and if he can arrive at the integration of Christ with life, then new horizons open before us as we look into the future of our country, our one world.

To my mind it is particularly the mission of this Liturgical Week to make the American family aware of its dignity and its role in realizing the integration of Christ with everyday living. May God direct its course, assist its operation, and bless its outcome, so that Christian husbands and wives, with the husbands and wives of tomorrow at their sides, may walk in the rich sunlight of their divine heritage.

ACTIVE CHAIRMAN: Thank you, Father Staley, for a very scholarly presentation, handled with great delicacy. I am sure that, if more of our Catholic people heard your paper, they would have a better understanding of married life and perhaps a better understanding of the sacrilege of birth control. We are open for discussion now. Don't make the priests do all the work. There must be some married person here who would like to say something or ask some questions. Otherwise, we will have to go back to the poor priests who don't know anything about married life except what they hear from the children in school about their fathers and mothers. I guess we will have to call on a celibate. Do any of you Reverend celibates have anything to say?

FATHER JOSEPH WOODS, O.S.B.: In order to make the Catholic laity realize the dignity of marriage, as Father Austin so effectively presented it to us, I wonder if a Christianization of such things as marriage announcements and marriage invitations would be in order. I realize that a difficulty could arise since some of us have non-Catholic friends; and while we should not be ashamed to proclaim our faith and the lovely mysteries of our faith in the sight of the unbeliever, there is a question in this whether we are casting pearls before swine, against which Our Lord warned us. So, I am asking a question of the laity: What do they think about Christianized wedding announcements, e.g. the Lord has called such and such a person to such and such a place. Could such statements be sent out to our friends? Would it be wise to do it? If we are willing to do that, I am sure there are religious organizations in America to supply our needs. Some are already doing it, but I know there has not been a great demand for their work; and this is to call the laity's attention to such possibilities and to ask them whether they think it really would benefit the Faith in this country if in great mass we engaged in such activities.

ACTIVE CHAIRMAN: There goes another tradition. What would Emily Post say about that? There must be some college girls or college graduates here. Here is a nice girl to help us out, Mrs. Perkins.

Mrs. Charles Perkins: When I came back from the last meeting in New Orleans to the City of Boston, I thought it would be a good idea to manifest the idea I was a Christian by reverting to the old form of "Good-bye" which is "God be with you." When I was leaving a friend, I said, "God be with you," instead of "Good-bye." Seeing astonishment on her face, I said, "What is the effect on you when I say that? It is the old form of something you say every day." And the person, who was a good average type, said, "Well, the impression on me is that you are very affected."

Active Chairman: What would you expect of Boston? Come on, girls, step up now. Here is your chance. Here is a man. Thank God we have a man in the crowd.

Mr. Raymond Taylor: The reason I wish to speak is that I think there is need for all of us who are wed to keep in mind the liturgical words which the Church used in our Nuptial Mass. I submit that to all of us who are married there is no prayer better for our state of life than the prayer which is said in the Nuptial Mass and which for the benefit of those who have not heard it recently I will read. This prayer is a blessing for the bride: I have transposed it to apply to both bride and groom. You will see that it has many guiding lights which will assist everyone in leading a better married life.

> "O God, who has ordained and sanctified the holy state of matrimony for replenishing the earth for mutual consolation and as a type of the union of Christ and his Church, give to us who have entered into this sacred relation gratefully to accept its blessings and faithfully to fulfill its duties, accompany our union with thy constant assistance to enable us to live together in peace and love, in the careful discharge of all our duties to thee and to each other. Deliver us from all evil temper, every heedless action which may in any way embitter or weaken the tie by which you have bound us together. Make us true and affectionate, studious to please, and ever willing to give thee our own wills and inclinations in all things. Let not the trials and crosses of this life induce us to murmur; nor let our earthly prosperity cause us to forget thee, the author and giver of all blessings; but by patience, by prayer, and by thankfulness may all blessings be sanctified to us through Christ, our Lord. Amen."

Active Chairman: Thank you. That is what we priests want. We want the laymen to stand up and do some work in this Liturgical Week. You can expect a priest to talk, but we love to hear from the laymen. Are there any other Christian husbands or Catholic wives or those about to be wives or husbands who wish to add their own remarks?

Mrs. John McLaughlin: It seems to me that we should fight indoctrinization with indoctrinization. I do not see why the Christian Christmas cards could not be a way of combating the advance toward materialism that we see all around us in the world today. I think that if we can use that indoctrinization with cards, we don't have to be too secretive. We have to use the same methods that our materialistic competitors are using. If they can make use of Christmas cards, we should too.

Active Chairman: Thank you. Christmas cards are all right. But it seems to me that you ladies from all parts of the United States could be even a little more vigorous. You belong to bridge organizations; you belong to study clubs, book clubs, library organizations. You should take an interest in some of the discussions by your communities under the auspices of the women's clubs or the Red Cross, and various other organizations, particularly talks on married life and the bringing up of children. There is a big field today for the Catholic woman in watching what is going on in the community, challenging very clever speakers who are eating at the vitals of married life and who are teaching birth control.

It is an obligation incumbent upon the conscientious Catholic woman to take part in those things and challenge these speakers; and she can only do it when she has the proper information. That is the information we are trying to impart tonight in this session and through the work of the Liturgical Conference in the proceedings of the various Weeks that have been held throughout the nation.

Miss Jean Crews: I had never thought much about it, but I would be completely in favor of a Christian announcement of marriage. I have formed a lot of ideas about what I expect of marriage in regard to religion and what I would like to bring into it. I think that, if a movement were started for Christian announcements, a lot more importance would be placed on announcing weddings. Non-Catholics would realize what marriage means to Catholics and the graces Catholics expect and will get from it.

Active Chairman: Thank you. There is a danger, here, of eating the vitals out of another American custom, something that has built up the great American way of living to which we have such slavish devotion. What will the florists and caterers and carpet man do if we discard these old-fashioned announcements of marriage? You lay people send out the invitations. We priests cannot dictate that to you; and, if you don't do something about it, it never will be done.

Monsignor Hellriegel: At Holy Cross Parish we try to make the wedding a great solemnity. We have ushers take the people to their pews and give them the booklet, "Marriage in Christ," so that they can participate intelligently. As the father, who gives away the bride, comes up the center aisle, the priest goes down to meet them. When they meet, they form a large square. There the priest reads the Gospel of the wedding at Cana; and I tell you that does something to the people. Everybody is attentive. An atmosphere is created. When that is over, the book is closed and the father entrusts his daughter to the young man. Then the priest walks up to the altar, and behind him walk the bride and bridegroom and witnesses.

I have encouraged my people, and especially the relatives of the two young people, to receive Holy Communion. Although I haven't reached one hundred percent, I am sure that fifty per cent of the relatives, the parents on both sides, and so forth, approach the altar rail in this great sacrifice.

Father Westhoff: Monsignor Hellriegel failed to mention something which I know he does and which I think is very helpful for a young couple before they are married. I am speaking of the solemn engagement or ecclesi-

astical betrothal. Most of the priests here, of course, are aware of the fact that there is such a thing as an ecclesiastical engagement which is binding in conscience. The plan we follow is something like this: We explain to the young couple beforehand what it means. Then we bring them into church and, often in the presence of their parents and before our Blessed Mother's altar, have them pronounce their engagement, i.e. promise to marry each other at a time to be set in the future. We then bless the engagement ring, bless the couple, and usually give them a little talk on the way in which to spend the time of their engagement.

Mr. John Julian Ryan: What I want to say is something that has to do with the whole spirit of the Liturgy and with the whole problem of putting together the shattered civilization in which we are living. No Christian person would ever separate his highest spiritual desires and ideals from his morals and his morals from his customs or manners. Obviously, that leads into more or less what we have been talking about, what kind of flowers, what kind of music, etc., you are going to have in a marriage. This is important from the point of view of this restoration of the full integrity which not only Christian people, but especially Catholic people, should have. One of our greatest necessities is to master what might be called an etiquette that tells the morality and the spirituality, the idealism behind our actions, and to act at all times to give the impression that our way of deciding what we are going to do ethically is a natural product of the grace which we have.

The difficulty comes in the question of whether or not you are going to frighten away people outside of the Church by the degree of spirituality, so to speak, that shines through your actions. I think that takes care of itself once you are able to act unselfconsciously. But any least sign that you are embarrassed, uneasy, or playing at religion, or trying to be what you ought to be, any least sign of that kind is ultimately very detrimental, because it gives the impression of an insincerity and of your believing there is a cleavage between thought and action. The question goes back to the degree to which you have become so naturally liturgical that your every action and thought is in consonance with the grace you have received. And it seems to me that the biggest single necessity is for us to get our eyes used to the light, the splendor of the doctrines which one learns at such a conference as this. Learn it so overwhelmingly that turning away then and putting into action what one has learned, shall we say letting that splendid light shine through one's own action, will not be so difficult.

Active Chairman: Thank you. There are about eight minutes left in this session. Do you want to ask Father any questions?

Father Laukemper: Perhaps you might be interested in the private ceremonies enacted in some homes, particularly before the wedding Mass, in the old country. Before the arrival of the bride at the home of the groom, the neighbors went out with the carriage to bring the bride. Upon the arrival of the bride at the groom's home the gates remained closed. The entrance into the court yard was by an opening in the fence. The whole party entered through that opening in the fence, which was then closed. In this the people impressed upon everyone that the bride had come in never to depart, and we have here a strong demonstration of the stability of marriage.

A second point is more important, because it visualized the bride's installation as the queen of the house. Her future mother-in-law or, if she was dead, the head of the household, be it the sister of her husband or someone else, was seated in the chair in the kitchen and received the bride seated. Then she would arise and offer that chair, which was that of the queen of the house, to the bride. From there she proceeded to the kitchen hearth, and to the other rooms, and through the whole house, and finally to the bridal chamber. At the same time they carried the holy water to sprinkle the home. After that the neighbors and the bride departed. The next morning again the neighbors would come and accompany the couple as a guard of honor to the Church and spend the day with them and again accompany them to their home. That is a demonstration of what the people themselves can do to signify the sacredness of marriage and the dignity of the new wife entering the home.

Active Chairman: The next speaker needs no introduction to anyone who has been following the liturgical revival for the last few years. He is Father Reinhold, known to the readers of "Orate Fratres" as H.A.R. You are going to get a punch straight from the shoulder tonight, and it is a pleasure for all of us to have him with us. He comes from a long distance. He comes with kindness in his heart, but a punch in his words. I give you Father Reinhold.

## THE FAMILY AND THE EUCHARIST

### Reverend H. A. Reinhold

May I first delineate our subject and outline our method and purpose? The scope of this week is "The Family and Parish Worship." It would be easy to give a sermon or fervorino on the family and the Eucharist. But the place for such an undertaking would be your parish church during a mission, or retreat for the betrothed, or on the occasion of a wedding. A liturgical week is not so much a place to give you a "pep talk," or to edify you, as it is an occasion to raise up in our minds things that have been flattened out, chafed off, and whittled down through continuous use.

Nor is this a place for a dogma class. The Liturgical Week has a practical purpose: to inspire clergy and laymen to restore a fuller liturgical life in our parishes. We have to bring in dogmatic considerations, of course, especially those that have been neglected or forgotten; but we shall do this only to help practice. Without right thinking there cannot be right acting. If there is anything wrong with "the family and the Holy Eucharist" in our everyday parish life, it must

be rooted in the wrong kind of thinking; and if everything is all right as things are, we shall still feel the need of fuller thought to provide richer motives for our practice.

The liturgical movement is not an organized part of Catholic Action, as defined in the classical pronouncements of Pius XI, "participation of the laity in the apostolate under the direction of the hierarchy;" but it certainly is the best means of educating clergy and laity for Catholic Action. What other way is there to make Christians realize their responsibility for their Church and for the redemption of the world, but by this deeper awakening in their souls, of the Church, which is the living, present Christ Mystic? The family, as the smallest collective unit, the only one with sacramental character, certainly ought to participate in this re-awakened consciousness of the living, sacramental Christ.

Let us use, therefore, the method of Catholic Action and follow the rules given the individual Catholic: First, observe your surroundings; second, form your judgment according to the ideal of Christ; and third, proceed to act accordingly.

Therefore, let us observe first. What do we see? The number of communions have doubtlessly risen since the day on which Pius X promulgated his famous communion decrees. You see it on week days in our cities (not so much in farming communities). You see ever-growing crowds thronging the altar rails on first Fridays. You have a goodly number of regular communicants on Sundays. Of course, not even the smuggest observer could say that we are anywhere near the ideal: communion of all who participate in Mass. But will that ever be attained?

In spite of all this visible progress, if we look closer, we see something disturbing. It is that these regular communicants, on the whole, approach the sacred banquet not for reasons intrinsically evident from the very banquet itself, nor from their family status. Since this is a point of great subtlety and hard to break down into palatable morsels of thought, permit me to indulge in a few sweeping generalizations. I may have to say a few uncommon things. Allow me to take you over a rough road, away from the slick and smooth everyday highways of complacency and routine.

To state it bluntly: we have no family communion because we have organized the family to pieces and done with our parishes exactly what modern individualism in its capitalistic and communistic shades has done to society, mind you, against our protest and our loud outcries. At least, that is the case as far as our Eucharistic practice is concerned. There is Dad; he goes to communion with the Holy Name Society, the Knights of Columbus, and now also, with the Veterans. All of these occasions are "sold to the men" as demonstrations of faith, an inspiration for the ones that sit and watch. Is this not a rather peculiar motive to eat and drink the Flesh and Blood of the

Lamb of God? Now let us see what Mother does; she goes with her Altar Society or Mothers' Club, and on first Fridays, not so much to inspire the gaping crowds in the last pews, but because the pastor expects her to do so, and because she has a motherly urge to do so to obtain blessing and grace for her family. What about Junior: If he is in a Catholic College he is caught by the atmosphere and "goes" often, even daily. When he comes home he does a little more or less than his dad, depending on such things as the organization that mothers him, or the mother he loves, or a genuine natural urge of his young manhood. I am not even mentioning those young men who have a hard time getting themselves aroused to fervor on the two principal feasts of the year. Translate this into the feminine, and you have the grown or growing daughter. Variations are as many as there are families and personalities. And the children! They are exposed to the influence of the home and the school. Many parishes have no parochial school; and therefore, the impact of the home is stronger than that of our catechism classes. But even there, the summer vacations show a remarkable drop in children's communions.

We selected what we feel to be the best cases, but it still leaves us with the family as an institution that breeds children, feeds them, farms them out for education, and forms a sort of moral union promoting, protecting, and guaranteeing the varying degrees of religious life of the individual members. The organizing principle of this religious life comes from outside the family. Nor is the Church year much of a factor to put some rhythm into these different timetables of spirituality. Of course, you may ask, who wants rhythm? Or why interfere with something as personal as my relations to my Maker? This question would do honor to a Quaker or Pietist. Unless you show me that you are exceptional by ecstasies and visions, I will answer: because the family is not merely a moral, economic and social unit; it is a living cell of Christ's Body, an organism in itself.

Sacraments are in the order of visible things, or "holy signs," as St. Thomas calls them. Their having been instituted by Christ as "signs" is not just a primitive form of religion which the twentieth century has outgrown. We should leave them where Christ put them: in the world of practical symbols. The Eucharist is a banquet. If Dad goes to communion, while the family watches proudly, then he is alone at the banquet, and the banquet is no banquet of the family. How can we expect love of the consorts to survive the family trials of twenty, thirty, more years, the withering of the bodies, once young and beautiful, the growing sclerosis of their characters, the boredom nature engenders, unless a new and more sublime experience of love is born in this banquet at the altar of the slain and risen Lamb? Should not married couples come back hand in hand from the altar of communion?

How can we expect children to keep their loving reverence for

their parents through the period of natural adolescent rebellion, the clash of generations and the only too natural, critical appraisal of a maturing mind, when they see the parents, idols of their childhood, as faint attempts and definite failures against the outline of their own untried ideals of maturity of body and mind? If they knelt right and left of their parents in this sacred family banquet receiving Christ's Body — how could they help being, not only one with them in grace, but also in mind and feeling?

I know, of course, that all this sounds strange against the background of our modern, individualistic, and rationalized pseudo-skepticism built up around the Holy Eucharist. Liturgical barbarisms, as the daughter's going to communion in Seattle for her mother in St. Louis on Mother's Day, are well-intentioned and pious usages nobody seems to be able or even willing to stop. They seem like straws in a wind not blowing from the Liturgy but from a boundless arbitrariness of thought or rather thoughtless emotionalism — and all this out of good motives.*

The great French theologian, Father Henri de Lubac, S.J., in his revolutionizing book "Corpus Mysticum," has done the eucharistic revival of our days a tremendous service. Of course, we have doubts whether or not our own days will benefit by the results of his scholarly work. It will perhaps take a generation before his thoughts have been broken down to the average level of our dogma books. It may take another generation or two to find it seeping down into the masses of our faithful. But when Pius X restored by law a practice — frequent communion — which had disappeared in the earlier dark ages, this practice could not be expected to go beyond a mere outward observance and loyal obedience, unless we would find first what constituted the conscious doctrine in its completeness, which had made frequent communion the ordinary thing during the ages of the martyrs and the fathers. For it was definitely not Jansenism which inaugurated the custom of rare communion. Jansen made only worse what he found already. Long before the Council of Trent things had gone from bad to worse. Frequent communion was lost at the same time, when the Liturgy was lost to the common man. It is no use blaming it on the barbarism of the dark ages. Those ages weren't in theology quite as dark as we think. They produced scholars and writers of great subtlety if of little originality. It was, after all, the parent of scholasticism and the time when learned and studious monks interpreted and compiled the Fathers of the East as well as of the West.

H. de Lubac is the first who has taken the pains of investigating painstakingly exactly what happened and why it happened. Before him the liturgists of all countries were left to their own guesses and

* The effects of Holy Communion which come to the recipient *ex opere operato* cannot be communicated to another. But the merit of doing a good act — and a liturgical act — in the reception of the sacrament can be offered for another. Ed.

hypotheses, which usually were summed up in two or three general statements: the transformation of the Hellenic and Roman Europe into a Germanic, Celtic and Slav domain as one of them. A new, youthful, curious spirit of the preceding ages is another hypothesis. The third, the influences of Aristotelian instead of Platonic thinking. So far so good. But neither the followers of neo-scholasticism nor the followers of the great medieval traditions in dogma, morals, or mysticism liked to be classified among those who narrowed down the emphasis of the wide, clear and pure stream of biblical and patristic sacramentalism. Many cried havoc over this liturgism and Benedictinism. A book like Anscar Vonier's "Key to the Doctrine of the Eucharist," which went a long way in the right direction, was practically ignored, especially by popular preaching and devotionalism. But Pere de Lubac is not biased. He is a young spirit, a vigorous and authentic son of Ignatius.

Abbot Vonier re-discovered the full meaning of the re-presentation which had become the colorless term of representation. From the strong term to the weak shadow of it was a long road, from the great Thomas down to the drab modern writings. What a difference between the "making present-again" of Christ's sacrifice — *re-praesentatio* — and the representation of the same with its hundred helpless efforts of so-called explanation! We have not yet felt the full impact of this happy find in our parish life, in the common articulate faith of our people. Abbot Vonier of blessed memory, a great friend and a forceful thinker, brought us back to St. Thomas and thus linked us with the ample, living tradition of Liturgy and theology of the fathers. The family assisting at Mass as of old will again be a member of the parish celebrating as one body the mysteries of Christ; the Mystical Body will be drawn into the sacrifice of Calvary in a real, physical, yet sacramental way.

Pere de Lubac is still more searching. His book is weighed down with crushing evidence, which to sift would take the average scholar a whole lifetime. Hundreds of scholars have read the same texts. Dozens of writers have quoted them to prove this and that, or have been puzzled by their wording.

What do we find? A shift of emphasis, a narrowing of vision, a shelving of rich aspects — because of a new interest, because of a defense attitude against heretics like Berengar. And the result: the rich symbolism of the fathers practically discarded for an interest that is still prevalent; one aspect only, the real presence of Our Lord, is left; all the others, first shelved for argument's sake, were permanently left to the blind readings of scholars looking for props for their theses, while the people heard no more of them. Oh! Yes, they were still known but brushed aside as the strange, weird symbolic theology of Augustine, Ambrose, and Amalar. What could the dwarfs who burrowed in St. Thomas's mountainous structure do with it?

To come back to our main topic, let us look at the crucial problem. The theologians of the ninth century began to systematize the heritage of the Fathers and the Liturgy. There is one systematic effort which, although of no theological importance is very significant. Using the threefold breaking of the host after the Our Father during Mass, Amalar distinguishes three bodies, or rather three phases of the same body of Christ; the first fragment signified the body of Christ as it lived on earth, which was born and crucified; the second, as it is consumed by the faithful in communion; and the third as it lives as, what we call his "Mystical Body," his Church. Of course this is no liturgy, nor theology, nor even genuine symbolism. But it is useful, to demonstrate three things:

*First:* up to that time even so pedestrian a writer as Amalar was vividly conscious that the historical, the sacramental and the ecclesial Christ are one.

*Secondly:* before and long after this time, the sacramental Christ was called the Mystical Body (Fr. de Lubac calls his whole book "*Corpus Mysticum*," although it does not try to cover the territory so ably treated by Father Mersch, S.J.). This shows us a great many most enlightening things which we cannot discuss now, but let us say one thing: it shows a much wider idea of mysticism, a closer association of liturgy and mystic life — shades of Anselm Stolz! — and a fuller grasp of the sacrament as a *mysterium*. Unending vistas open on beautiful land, which has so long been barred by hedges and outcroppings sown and then neglected by the men of the dark ages, into which later men did not dare to penetrate. For hundreds of years we have lived in the self-imposed narrow patch of apologetic theology, watered by the thin trickle coming down to us from the pent-up lake of individual mysticism. And all the time we heard a distant roar of the pure waters of sacramental, communal and ecclesial mysticism, which only the saints seemed to be able to see from their heights.

*Thirdly:* the relation of the three phases of Christ's Body — historical, sacramental, ecclesial — changed gradually until the time of St. Thomas, whose epigones made it a static and fixed change. But up to the time of the great change, the sacramental body had been associated with the Church, the sacramental and ecclesial body were treated as the most closely related phases. The historical body was in a looser relationship. But, especially in the fight against Berengar's heresy, writers first, then teachers, then preachers, then mystics and finally the faithful began (and continue to this day) to associate the sacramental Body of Our Lord with his historical Body in the first instance.

That is a tremendous change of emphasis. In order to avoid a misunderstanding: the doctrine of the Church, of course, did not change. What was taught from then on, was not new, nor was the old tra-

dition declared wrong or faulty. Anybody who says that would be a heretic. It was a change of emphasis, caused by a new interest and a new attitude.

Let us illustrate this shift of emphasis. Take a rose, I can describe it as a rich, deep colored, flower of the most delicate scent ever produced by nature. But I can also say that it is a creeping shrub of the rosaceous genus with five petals and a prickly stem. In both cases, I have a true rose. The first description shows me a live rose in all its beauty, the second classifies the rose the way a botanist does it.

Thus you can also deal with the Holy Eucharist: Augustine did it the first way and with him our liturgical texts and the Fathers, and then it became the sacred banquet to be eaten to build up the Church, the living Body of Christ. The bread showed the oneness of the many as the wine did. The grains of wheat had suffered grinding to flour, and the fire's heat to be baked into one bread, as Christ and his Church became one in his passion, crucifixion, and resurrection. This is the ecclesial Christ who had suffered a grinding and fiery pain and whose character had been pressed on our sufferings in the mystery of Baptism to make us one with him. Like a family the grapes of wine had grown together on the vine; the process they underwent, when trodden out to shed their juice like blood, made them into one and revealed a hidden fiery power until the exhilarating wine was consecrated into the redeeming blood of the Christ. This was the theology of the Fathers and is still the theology of our Liturgy — if we have not "mislearned" to read its ancient texts. It is the theology our people need, it builds families into a oneness in Christ, into the parish, into the Church.

But with a view taken from natural science, you can develop a sort of supernatural botany or chemistry. You will be as right as the Fathers. The question is, where does this Aristotelian chemistry lead us, if it is not balanced by Augustine's whole view? Its road is strewn with the skeletons of those who came to naught on it. Berengar, Wiclif, Calvin, Hus, Luther, Jansen and all the little doubters and victims of this approach. Its outcome is individualism. What is left of the wide, complete and dynamic wholeness of the doctrine? Only one facet of the crystal, the real presence of the historical Christ, static and undynamic, provoking, not reactions of conscious, dynamic and corporate life, but silent worship of the "loving gaze" as Father Joseph Kramp, S.J., called it twenty years ago. The building up of the Body of Christ, known by scholars and discussed in books, has receded from the mind of the devotional writer, the retreat master, the novice mistress, the teaching nun and the preacher, and is completely absent in the devotional literature. Instead, the historic Christ glorified is reduced to a visitor, promising sweet spiritual intercourse and bridal embraces — a "soul-God" relationship that makes every effort to shut out the outer world. Monads walk up to the altar

rail to commune with the divine Monad and walk back hugging their secret for solitary enjoyment of presence. A great confusion of the real loving gaze of eternity, the ecstatic gaze of the true mystic and the gaze on the mere species of the Blessed Sacrament has made our first communion instruction a tangle of unseen visions, dogmatic deductions of a questionable kind, and unlived sensations of disappointed adepts of mysticism. In seminaries and novitiates these strange growths assume tropic proportion. What can the family do with it? Is their oneness only an intentional, a moral one, like a number of instruments sounding the same note? Or is it not rather an ontological oneness in Christ as the Fathers and Thomas Aquinas saw it?

We seem to have lost the positive aspects of the Holy Eucharist over the defensive apologetic thoughts provoked in us by the attacks of heretics. Yet we should do one and not leave the other. While theology should defend the real presence of our Lord in the reserved Blessed Sacrament, our dwelling on this one aspect has resulted in an attitude that is destructive of a richer eucharistic life, which goes beyond the relations of the individual soul and the hidden Christ and which would give us back that communal Christ whom the early Fathers preached long before any heretic dared question the realty of our sacraments. We still have to implement the task that Pius X showed us and to re-fill the vessels of doctrine that are standing now dry or half empty.

If we had nothing to offer our families, our parishes, but the customary motives for corporate communion we would neither succeed materially, nor spiritually. The counting of communions may satisfy the statistician in us, the reaching of high records may flatter our competitive spirit, the demonstration of faith and obedience may give us moral satisfaction, the family communion or what is left of it, may have highly educational or pedagogic value, but all these considerations make the center of our life a means to an end that is inferior to it! All of them are individualistic. None of them approaches directly the Body of Christ; none is ecclesial.

It is a strange phenomenon in things as spiritual as theology to see that when apologetic gets a hold of something, it follows the irritant, the heresy, a long way and, going out into the desert, it takes a long time to come home. As a tree on the sea coast which is exposed to constant western winds bends eastward and has all its foliage on one side, so — on the popular level which includes catechism instruction, popular devotions, and parochial and mission oratory — the constant blowing of the evil wind of error has presented us with a strangely impoverished version of eucharistic life. The decrees of Pius X so far have not straightened the tree, but put more branches and leaves on one side of it. And is it not an old experience that constant winds shake off the fruit before it is ripe?

We live in the twentieth, not in the tenth or sixteenth century. A Catholic who accepts the virgin birth of Our Lord, who bows to the infallibility of the Pope, and all the other dogmas of our faith has hardly any difficulty in believing Christ's own words: "This is My Body; This is the Chalice of My Blood." Luther's, Calvin's, Wiclif's and Beranger's different interpretations are by now curious museum pieces. Why fill our school books with defenses against enemies gone and dead, while the hearts of men hunger and thirst for a new vision of life? Why give non-theologians a rough sketch of what is subtle, a whiff of academic air which will never be fully breathed by ninety-nine percent of them. Why load them down with heavy sacks full of the debris from academic studies?

The Fathers did differently. They lived in times that needed no communion decrees or organized communions, because they lived in a world of organic communions. They did not have one eye on the altar and the other on heresies, one eye on the truth, seen only externally or in a glimpse, and the other on the possible difficulties.

Not only has "the problem of (Christ's) real presence substituted itself for the problem of the sacred action," but it has created the correspondent attitude: silent, static worship as an end, while theologically it is a means to perfect corporate worship of God, head and members of the Body, we in Christ and Christ in us.

What then are the conclusions we can draw from a fuller grasp of the Holy Eucharist? The mere literal obedience to communion decrees is not all; it must be accompanied by a strenuous effort of freeing, as from fetters, the thoughts of generations that slipped into the attitude which the Church so vigorously condemned at the Lateran and Tridentine Councils and in Pius X. We must revise our preaching by reading the eucharistic Fathers, Ignatius of Antioch, Augustine, Ambrose, Chrysostom, and by a more literal and accurate acceptance of the texts of our own Roman missal, especially in its Canon and its ancient texts of the true "Proper of the Times." We must broaden by this study the restricted and unilateral influence of later authors, like Thomas a Kempis and others, to greater and more vital richness of doctrine. We must express this new, and yet so old richness in better celebration of the mysteries in every parish church, from the humble low Mass to the solemn Sunday parish Mass. No monads, but members, cells of a Body. Thus we must create the atmosphere our families will breathe and the climate whose sun shines eternally from the Father through the Son and fills his Body with its soul, the Spirit.

No radicalism, no overthrow of tables and pigeon cages in the temple. We will not go home and stop our societies, clubs and brotherhoods in the aisle and order them all back to their corners, and tell them to get their wives and children before they dare come back. Don't put the effect before the cause, and don't drop off the crown of our weather blown tree with a few bold strokes of the ax of authority!

Surgery is quick, but growth is slow. An idea always finds its way into visibility, but the idea must be there first. Let us carry on a long range, far-sighted, wise and prudent policy. The time is short, it is true, but impatience makes things only worse. If we make ourselves see things right and full, how can we help transmitting them to others? If we first give the people the full and rich things, why should we have to go out and rant about what is wrong? Truth is stronger than falsehood, and the full truth is also stronger than partial truth. "Truth never blushes, except when concealed," said Tertullian. A bold and fine word. Let us be bold with ourselves first, then we can afford to be gentle with our people and our pupils.

ACTIVE CHAIRMAN: Thank you. I am sure that Father Reinhold has provoked some questions, if not from the laity, at least from the clergy.

MISS JEAN CREWS: I would like to ask why family communion has never been preached, or why isn't a day set aside for it every month?

FATHER REINHOLD: The reasons why family communion is not being emphasized are many. The most profound reason, as I have been trying to explain in my paper is a change of attitude. If we have uppermost in our minds the version of theology and we think only of the real presence, we have an attitude that is perfectly legitimate but is a partial attitude. It is only a part, a very important part, but not the whole attitude we should show towards the sacrament of the Holy Eucharist. So that is at the bottom of it. Our devotional literature, our teaching in school, our preaching is all built around the idea of the real presence.

In my parish we have family communion. I didn't try to interest my parishioners in society communion Sundays. They were all dead and dormant anyway. I am not going to revive them artificially, as long as I have my family communions. The families are all very large; nine children is not out of order. When you see them troop up to the altar rail, you have the vicarious feeling of the pastor who sees his Knights of Columbus parade.

ACTIVE CHAIRMAN: I wish to remind the laity that they do not need orders from their pastors for family communions. The American laity have a mind and a free will and are supposed to use them. They don't have to wait for a signal or order from the altar or pulpit. They can do things that are not on the parish calendar. If you want family communion, you go right ahead and make a date for it for next Sunday.

Since there are no more questions, this session will be concluded with the recitation of Compline. Father Carroll will lead us.

(*Compline*)

# Second Day

(*October 16*)

Feast of Saint Hedwig, Widow — *Sung Mass*

## HOMILY

Reverend Bernard Laukemper, *Pastor*

Saint Aloysius Church, Chicago

The kingdom of heaven, dearly beloved, is compared to earthly things that we may learn the easier the heavenly, proceeding from the known to the unknown, from things visible to things invisible, from earthly to heavenly objects. "The kingdom is like unto a treasure hidden in a field which a man, having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." In this parable we find the kingdom as a great treasure, a treasure beyond comparison, a treasure outweighing everything else. The man who finds it fears that others may come to claim it before he is the owner of the field. He hides the treasure; he takes no chance; he sells all he has, for all his possessions cannot compare with the great treasure; he buys the field; and the treasure is his. He has great joy in his find.

This treasure is the desire of heavenly things, the only treasure above all earthly possessions. The field that contains this treasure is the means which lead us to the possession of eternal joy — the whole sacramental system and Christian discipline.

Where there is a great treasure, there are also many who would like to take it from its owner, who in turn will hide it for its safety. Satan's kingdom will always labor to take away from us this precious gift, and he who parades his godliness before the world and like the Pharasee boasts of his virtues and good works will not be justified. The devil overcomes him in pride and vanity and takes away the treasure. The greater the treasure and the easier its loss, the greater must be our care in hiding it. The safekeeping of the heavenly treasure of virtue and desire of heavenly things is humility. Humility hides the treasure from the enemy for protection, but shows it to friends for a good example.

Our Lord has not only deigned to instruct us in his word but through his actions. Nor have we only his earthly life as an interpreter of his teaching; but in his Mystical Body he continuously

flourishes in new fruits. Today we have Christ's example of living fruitfulness in the noble woman, St. Hedwig. She possessed many worldly treasures: noble birth, a high station in life, a noble and good husband, lovely children. She was honored and a power of influence. Yet these things meant nothing to her when they did not serve her great treasure of heavenly life, the salvation of her soul. She received this treasure in Baptism and recognized it in early life. She always protected it with deep humility.

Nevertheless she became a model to many for their greater sanctity and eternal salvation. It was her great concern that all in her family likewise should serve God above all. The death of her husband and son naturally brought her sorrow, but above all supernatural joy in the fulfillment of God's will and their eternal salvation, of which she had assurance.

She possessed the great pearl of holiness which she incased for safekeeping in the daily practice of charity, in corporal and spiritual works of mercy. The pearl within is like the great treasure; but without, it is that action in which we allow others to share in our spiritual wealth.

"Again the kingdom of heaven is like to a net cast into the sea, and gathering together all kind of fishes. Which when it was filled, they drew out, and sitting on the shore they chose out the good into vessels, but the bad they cast forth." What else is the sea but the world? And the fishes, are they not mankind? For our Lord showed this to St. Peter, to whom He gave the great catch of fishes, so great that the net broke, and the fishes filled the boats so that they almost sank. And then did not the Lord say "and I will make thee the fisher of men." And the net, is it not the Church here on earth which contains good and bad alike? Is not the Church like the field in which the servants had sown good seed, but the enemy also sowed cockle? As good and bad fish are together in the net, so are good and bad Christians in the Church. As there was wheat and cockle together in the field, so it is in the Church. The net is not lowered again because there are bad fish together with the good, for fear that the good may be lost also. When the net is raised, then the fishermen sit at the shore gathering the good fish in their vessels, and casting forth the bad ones. So it was with the wheat and the cockle, both were allowed to grow together, and separated only at the time of the harvest.

In the Church also we find good and bad, very much as in the world. The kingdom here is not completed, it is rather in its formation. If there were only good people, heaven with its joy would be here on earth. It is the plan of God that we live with those who give scandal, "for it must needs be that scandals come." Those who have found the treasure and the peace grow in the possession of sanctity through their contact with bad members of the Church. They practice love, patience, forbearance, they withhold judgment, they in-

struct by word and example, and mistrust themselves, lest having instructed others they themselves become castaways.

But how different is the picture at the end of time. Then we see not fisherman but angels, not fishes but ourselves, and a separation of good and bad for eternal glory and eternal damnation, eternal joy and eternal sorrow, eternal light and eternal darkness. Then we shall see St. Hedwig in possession of the great treasure of heavenly joy decorated with the pearl of eternal glory.

MORNING SESSION

*(October 16)*

The meeting was called to order by the Active Chairman, Reverend Justin Mulcahy, C.P., of Scranton, Pennsylvania.

ACTIVE CHAIRMAN: We shall open this session with the recitation of Terce.

*(Terce)*

ACTIVE CHAIRMAN: Our first speaker this morning is Father Bernard from Saint Benedict's Abbey in Atchison, Kansas.

## FAMILY LIFE AND THE SACRAMENTS

REVEREND BERNARD A. SAUSE, O.S.B.

A FEW YEARS AGO, when appreciation of the Church's liturgy was even more in its infancy among us than now, there appeared in the Orate Fratres [1] what I am inclined to believe has been the most valid and sincerely offered criticism of the Liturgical Revival ever expressed in our country. Issuing as it did from the pen of one who was admitted to be studiously interested in and sympathetic with the Church's whole program, one can only regret that to this day the criticism has not received a more detailed reply.

The value of the criticism is lessened neither by the fact that the identity of its author remains to this day undisclosed, nor that his

objections were worded only in the briefest résumé by the Editor of the Orate Fratres. May I quote?

> It was his contention that the liturgical movement has laid so much stress on the *opus operatum* aspect of the liturgy that the *opus operantis* of the individual faithful has been to a great extent neglected. In a particular sense is this true, he said, of the spirit of sacrifice and self-denial, that is, of asceticism in the narrower sense. Holy Mass and the missal are being preached so much that a sort of spiritual passivity has resulted among some of the faithful; they are beginning to feel that attendance at Mass by using a missal, and the reception of Holy Communion, is the one thing required of them; personal endeavor in the sense of taking up one's cross and following Christ is being relegated to the background.[2]

That idea, I think, goes straight to the heart of our entire program. Whatever the success with which God in his wisdom and ineffable mercy has been pleased to bless our country's liturgical efforts, that blessing is measured primarily, I am certain, in terms of more complete self-immolation at the altar of Sacrifice,[3] in terms of intensified corporate co-operation with the graces bestowed in the sacraments, in terms of the white-heat fervor of prayer that is the harmony of men's whole being with the beautiful words Mother Church places on his lips and in his heart when he is privileged to perform God's work.[4]

This paper does not purport to be an answer to the above criticism. First of all, I know that mine are not the qualifications called for to prepare the reply the observations merit. And my assigned topic, although very broad, does not lend itself to considerations that would furnish the liturgist's complete answer. Nevertheless, I should like to confess that throughout the entire time devoted to writing this paper, the ten printed lines of his criticism have been constantly before my mind.

## BAPTISM

By the pouring of baptism's saving waters the neophyte is granted full personality in the Church according to his status.[5] By that same act, too, he acquires a new relationship to his family on a supernatural plane, so that what had been only a natural bond of common blood becomes in that hour a oneness in the reception and enjoyment of grace. It is the full flowering of the natural unit of society on which, by the designs of the Divine bounty, each human being is to depend in the working out of his eternal welfare.

Baptism confers the right and the duty to associate with and take one's logical active part among all the members of the Mystical Body in offering praise to the Creator. In the miniature scale of parish life's verification of these rights, Baptism means taking one's place among the *circumstantes* about the altar, among the *communicantes* at the Eucharistic Table, among the *confitentes* at the tribunal of mercy,

among the *fideles* scattered in the homes of the parish. The connection between altar and hearth, the two centers of man's worthier life is apparent in this thought. The fullest share in the life of the truly Christian home is not only ideal participation in parish life, but the protection and the ideal preparation for enjoying the gifts received at the altar. It is no mere coincidence that our modern breakdown of home life is associated with weakening and loss of faith; there is the deeper relation of cause and effect.

Our present concern, if I have interpreted my assigned task correctly, is to discover the liturgical means to preserve Baptism's consciousness, or, more correctly, the consciousness of the present workings of the baptismal grace. The following suggestions may be of assistance in fostering family appreciation of the sacrament:

1. Carefully prepared instruction from the pulpit, and urging each family of the parish to be represented at Holy Saturday's blessing of the baptismal font would certainly have a more far-reaching influence than the impression ordinarily given — that of attendance at a lengthy church service which the people do not understand.

2. The family's participation in the *Asperges* before the parish Mass on Sunday morning as the renewal of baptismal grace would, with proper instruction, lead to a deeper knowledge of the sacrament, place that knowledge in its proper liturgical setting, and predispose the souls of the parish to profit much spiritually through the Church's weekly repetition of the sacramental.

3. The growing laudable practice of the reception of Holy Communion by families, is a beautiful, unified expression of the faith received in baptism, whose fulfilment is the Eucharist.

> Your baptismal character, insertion into Christ, is likewise a pledge to participate in Christ's banquet. Why? Since the Eucharist is the goal and purpose of all the other sacraments, you cannot receive Baptism without a vow, at least implicit, to share in the eucharistic banquet. Your baptismal character is not merely a ticket of admission, it is likewise a promise to come.[6]

4. Family prayer should have strong emphasis on God's wonderful gift of faith in baptism. This may seem a tiresome repetition of a frequently heard exhortation. Really, I have a somewhat different connotation in mind. Positive statements may sometimes be so obvious as to fail to register at all. So often it is helpful when we consider the matter negatively at first, for it is then that the positive beauty reveals itself. In those families where faith has not been preserved in common, where it has been lost in apostasy or sinful indifference by one or the other member, or where it has never been possessed, family prayer is the intensified petition of *individuals* for the erring member. What I have in mind would be a profound appreciation of Baptism that would seek to express itself in *family*

*prayer* as a solemn thanksgiving for the gift of faith, or the worthiest possible group recitation of the Act of Faith, the explanation to the children of the Creed's part in the Mass, the advertence to the missal's beautiful prayers that word the appreciation of faith, the observance of the baptismal anniversaries, and so on.

5. Any zeal exercised in the parish in the conversion of sinners or in making converts must spring from an appreciation of that gift of faith, and by that token will, I believe, depend heavily on the family. The prayers and good example of one exemplary family far outweigh the praiseworthy efforts of a similar number of individuals.

### CONFIRMATION

Modern terminology places much stress on Confirmation as the sacrament of Catholic Action, which is, of course, quite correct. When the baptized person presents himself before the bishop to receive the Spirit of God, he is sacramentally empowered to assume adult responsibilities in the Church. The sacramental character of Confirmation is given its full significance when the recipient undertakes the mature works of the apostolate's continuation of the divine-human works of Jesus. True, it is the heaven-sent power to defend the faith vigorously. It arises to glorious heights in the sacrifice of martyrs, and in the lesser sacrifices made by men and women to propagate, under great hardships, the knowledge and love of Christ and His Church.

But the sacrament extends itself also, and more normally, to humbler tasks, just as our Lord Himself performed many of His great wonders in obscurity. There is a danger for an era that loves to think always in terms of action to forget that Confirmation is the completion of the Christian's spiritual being, and the maturity of the works for which he is empowered will often find expression in the humblest homes of the parish.

As a preparation for public worship, Confirmation's first logical manifestation will be a matured participation in the Sacrifice of the Mass and the sacraments, and particularly in public demonstrations of the Church's faith without human respect or false shame. It may be deeply felt in public processions with the Blessed Sacrament on the feast of Corpus Christi, at Eucharistic congresses, in able defenses of the Church, in bearing patiently, nay in welcoming, for the sake of Christ, the ridicule and possibly the hatred of the world that knows not Christ. Confirmation's grace will express itself in manly devotion to Catholic Action, in the zealous protection of the innocent of the parish.

There is a training ground for all this, for the dignity of co-operation with God does not cease, and is never lessened while the child remains under the protection of the parental home. The father (this thought is so sacred as to be terrifying!) "the father according to the

flesh has in a *peculiar* way a share in that principle which is in a manner *universal* found in God. . . . He is the principle of generation, of education, and discipline, and of everything that bears upon the perfecting of human life." [7]

With that thought in mind, it is necessary only to think rapidly over the gifts of the Holy Ghost to see how utterly dependent on the grace of Confirmation the father is in accomplishing the tasks in the home that have been set for him by Divine Providence. With him the mother "who must claim for herself the chief place in love"[8] in the family, bears an equally heavy responsibility, her distinctive contribution in the formation of the children unto Christ. That supernatural love of mother is the beginning of all the finer instincts of the children. Its delicacy and tenderness exercise the strongest appeal. Of it are born, for example, piety, modesty, purity, and fear of the Lord, all learned at the mother's knee.

The following specific recommendations that will help the members of the family to cherish the sacramental grace of Confirmation come readily to mind:

1. To teach children to consecrate, by carefully chosen prayer in honor of the Holy Spirit, whatever time is devoted to study and homework will introduce a practice that will go far toward realizing man's purpose on this earth. Man is placed here to *know* his God, and to love and serve Him in the light of that knowledge. It is amazing how many Collects of the missal stress the dependence of the pleasing character of man's service of God on the knowledge obtained through the operation of the Holy Spirit.

2. The parents should endeavor at times consciously to direct the conversation at the table or in the living room, to matters of faith. To speak of the Church's viewpoint on some problem of the day, to discuss some matter recently read in a Catholic book or periodical, to refer to a sermon heard, will all serve to keep alive the spirit of understanding, piety, counsel.

3. The family should have some special preparation for and celebration of the feast of Pentecost, possibly daily Mass during the novena before the feast, and during its Octave. If that is not possible, it will be found helpful at least to read over the texts of the Masses of Pentecost week, preferably in a group.

4. One should never fail to acknowledge and discreetly praise the courage of a child's principled stand, for one is doing God's own work in stimulating the beginnings of fortitude.

## PENANCE

At first glance one might be inclined to think that the sacrament of penance has less direct liturgical connotation for the family than any of the other sacraments. Surrounded as is the administration of the sacred rite with the protections of loving Mother Church, it

would seem a highly individual act, of concern to none but the sin-stained soul and the offended Divine Mercy, with the priest as the minister in the bestowal of God's pardon. That is all true, for reasons that we all understand, and for which we are grateful. But it leaves untouched the sacrament's influence on the Catholic home.

It is sufficient to re-read the text of the Nuptial Mass and Blessing to grasp that sinlessness, and the break with all attachment and inclination to sin, are the fullest participation in the ideal life outlined by the Church in prayer form on the wedding morning.

What beautiful lessons the parents can teach under this heading!

1. They should inculcate the hatred of sin. That detestation of what is offensive to the Divine Goodness, detested because it is offensive to that Goodness, is an ever-to-be-perfected likeness on man's part to God. That, in turn, is an indispensable condition for the family's ideal worship of God. This thought of the hatred of sin as a necessary part of the love of God in our worship is expressed in many passages of the missal.

2. Although the liturgical reasons are certainly not so cogent as in the case of the reception of Holy Communion by families, there are excellent motives for encouraging members of growing families to go to confession at the same time. Any priest of pastoral experience will state that he worries little about the boy who has been privileged to kneel regularly beside his father in receiving Holy Communion. Certainly there is a parallel in the sacrament of mercy. As Pope Pius XI teaches in his encyclical letter, Christian Education of Youth, the parents "hold from God the commission to teach, and have the grace of state" to instruct in the delicate matter of "purity of morals."[9] One cannot but think that there is a more-than-psychological advantage for the father whose son has been brought up from childhood in the privilege of walking with him to church for sacramental confession.

## EXTREME UNCTION

The consideration of our assigned topic is exemplified more vividly in Extreme Unction than in any other sacrament. In a way all the other sacraments have their normal administration in God's house, the church. This most consoling testimonial of the Divine Goodness is given in the home. So true is this that the beautiful introductory prayers (the *Introeat*, the *Oremus et deprecemur*, and the *Exaudi*, the last mentioned being the same as that employed at the Sunday Asperges), so vividly unite the altar and the home, that the sacramental formula seems to lose no little of its significance when recited elsewhere than in the home.

These introductory prayers are the sacred liturgy's most detailed blessing of a place not specifically destined for sacred worship. In the same manner the last anointing is the longest of the rites of the

sacraments, understandable so, for it is the answer to man's greatest needs.

Practical recommendations with regard to Extreme Unction will concern first of all the priest.

1. They will demand the careful preparation of sermons intended to bring home to his flock the profound import of the final anointing as a graduation, if you will, from personality in the Church militant through baptism (Canon 87, Code of Canon Law) to personality in the Church Triumphant, from the employment of the means of grace in the present pilgrimage to the unalterable, eternal holiness or union with God, from the mystical body of the Church in miniature, the parish, through the family, to the innumerable throng that no one could count. (Introit, All Saints' day.)

2. These recommendations would likewise include the zealously prepared words of consolation and explanation of the efficacy of the sacrament normally to be spoken at the bedside. (Roman Ritual, title 5, chapter 2, paragraph 4.)

3. The ideal administration of the sacrament in many parishes would suggest the selection of responsible persons to accompany the pastor where clerics are not available (Ibid. paragraph 2), and even of chosen zealous parishioners who would go into the home in advance of the pastor to prepare for his reception, thus freeing the members of the sorrowing family to pray undistractedly with and for its dying member.

## HOLY ORDERS

There remains only the sacrament of holy orders to consider – unfortunately all too briefly. Would that ours were the power and the zeal to say and do something so radical at this meeting that we might help to stem the tide of laicism that threatens to engulf the efforts of the priesthood in this country.

Laicism is that outgrowth of individualism and indifference which considers religion "an affair to be treated with God alone." Laicism, says Father Coelho,[10] would remove all gestures of the sacred liturgy from society, from schools, from public places, from the streets, and even from cemeteries. The processions, the prayers, the sound of church bells, statues, the Crucifix, are banished. It has denied openly, or feigned to ignore, the hierarchy, the pope, the bishops, priests, and in order to laicise them, at least exteriorly, it prohibited the use of the garb and the insignia proper to the priestly power.

Not being able to seize the worship from the heart of society, it confined it to the interior of churches. Worship thus confined within the walls of the church was deprived of its pomp in great part, and it declined. Solemn masses became rare, the great periods of the church year passed unperceived, the administration of the sacraments resembled acts of private devotion; baptisms, marriages, ordinations

and funerals no longer marked the days that counted in the life of the parochial family.

That is what happened in formerly Catholic countries, countries still popularly known as Catholic. The danger threatens us — but from different causes. The sad results just referred to were brought about as the result of long, studied, malicious effort. In our case the danger is from ourselves.

It must ever be borne in mind that the priest holds an office instituted by Christ for a most definite spiritual purpose. His is the priestly power to give God to men in all the ways selected by the High Priest of the New Law. With canonical submission to the Ordinary, his is the power to preach in public with the authority and in the name of Christ, and to counsel in the most secret matters of conscience. He is the spiritual father of the souls entrusted to his care. His is the awful responsibility of accounting to God, whom he represents, for the hundreds of souls committed to his care.

We stand in danger of losing much of that.

Most of the saintly bishops and priests, Pope Pius XI tells us,[11]

> owe the beginning of their vocation and their holiness to the example and teaching of a father strong in faith and manly virtues, and a pure and devoted mother, and a family in which the love of God and neighbor, joined with the simplicity of life, has reigned supreme. To this ordinary rule of Divine Providence exceptions are rare and only serve to prove the rule.

On the morning of his first solemn Mass, with his parents proudly present, surrounded with their sons and daughters, their honored son standing at the altar, the representative of Jesus Christ, they have come closer than ever before to the example of the Holy Family, the perfect model of every Christian home. But there is a price to be paid. To do his work effectively, the priest must go forth from that family, to be a member of all families of his flock, yet belonging to none.

On the morning of his elevation to the sacerdotal dignity the priest is "taken from among men" (Hebrews, V, 1) and anointed in one of the Church's most solemn rites as one "ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins." (*Ibid.*) He is chosen also for all the duties that prepare for and flow from the altar of sacrifice. The program takes him into the homes of the parish countless times to bless, to teach, to exhort, to console, to administer the sacraments, to edify (I choose the word advisedly) by his very Christ-like presence.

We are slowly superimposing another character upon these qualities announced in the solemn rite of ordination, or at least in harmony with it. Material administration, office work, the tiresome tabulation of numerous records, societies that are much more social than

religious, time-killing routine duties, speaking at banquets (we now have breakfasts, luncheons, dinners, and suppers that command the priest's attention), appearing at civic functions, to mention only the headaches that come readily to mind, do not permit the priest to enjoy that unhurried freedom necessary to consecrate himself wholly to the program outlined by Jesus, and specifically outlined by the ordaining prelate.

How different the picture painted with a few bold strokes by Pope Benedict XV!

> "We must return to the point from which we have departed: we must re-establish that parish in such a manner that the faithful will have one heart and one soul, so that the parish will be the honor of the pastor that in the midst of his people he will really be as a father among his children, and that his provident, prudent authority will extend its solicitude to all. The happy consequences of this situation will be first of all not only that the sheep will receive doctrine and the sacraments from their pastor, but that they will be supported by his advice, edified by his example, and confirmed in well-doing."[12]

If faithful to our matter in hand, we possess the answer — a return to the spirit of the Sacred Liturgy. In the words of the sainted Pope Pius X that assures us "the primary and indispensable source of the true Christian spirit."

With representatives of the hierarchy, and so many fellow priests before me, I feel the need of a certain boldness to make the following recommendations:

1. It is high time to study all the ways and means of consigning to the willing hands of laymen all the secular matters of parochial administration that do not of their nature demand the priest's attention.

2. I shall allow the genial pastor of Holy Cross Church, St. Louis, Missouri, to bolster me in this appeal. The following words were uttered at the first liturgical Day held at St. Benedict's Abbey, Atchison, Kansas, almost five years ago:

> "It is high time to blow off the dust from our Ritual and make use again, at least of some of the 149 blessings which are contained in this now almost forgotten liturgical book. By the way, if I were a seminary rector I would make every student study the Ritual from a to z. It would benefit him much in Latinity, and even more in Liturgy, and both are necessary for the future priest. We are complaining too much about the divorce that has taken place between altar and home, but fail to say *mea culpa* for having neglected one of the most powerful means of establishing the bond of union between these two, namely the sacramentals.[13]

Jesus spent ninety per cent of His earthly existence within the sanctuary of the home of the Holy Family. When the divine Charity

urged Him to choose the means best calculated to lead the men He loved to holiness (which is likeness to Him), and to salvation (which unending union with Him), it was but natural that He bethought Himself of His own happy home, the model of every Christian family.[14]

For that reason every sacrament has its relation to the home. And our sacred duty is to help restore what He gave us.

1. *Orate Fratres*, 11:129 (January 24, 1937), under the department "The Apostolate."
2. *Ibid.*
3. Coelho, *Corso di Liturgia Romana*, Vol. II, Liturgia Sacrificale, No. 34, p. 65 (Torino, Marietti, 1936).
4. Cf. Rule of St. Benedict, chapter 19.
5. Cf. Canon 87, *Code of Canon Law*, and commentaries.
6. Cummins, Patrick, O.S.B., "Sacrificial Banquet and Mystical Body," *Proceedings of the Liturgical Day* held at St. Benedict's Abbey, Atchison, Kansas, December 10, 1941, page 22. These proceedings are exhausted, and will not be reprinted.
7. Pope Pius XI, Encyclical Letter, "The Christian Education of Youth," *Five Great Encyclicals*. (N. Y. Paulist Press, 1939), p. 45. Pope Pius borrows this thought from the Angelic Doctor.
8. *Ibid.* p. 85.
9. *Ibid.* p. 56.
10. Coelho, O.S.B., *Corso di Liturgia Romana*, Vol. I, Liturgia Fondamentale, chapter 28, p. 329 ff.
11. Pope Pius XI, Encyclical Letter "On the Catholic Priesthood," December 20, 1935, *Catholic Mind*, February 8, 1936, p. 74.
12. Letter to Bishop Landrieux of Dijon, April 14, 1917.
13. Hellriegel, Very Reverend Martin, "Means and Ways of Leading Our Flock to an Intelligent Participation in the Liturgy," *Proceedings of the Liturgical Day* held at St. Benedict's Abbey, Atchison, Kansas, December 10, 1941. See above.
14. See Collects of feast of Holy Family.

ACTIVE CHAIRMAN: The floor is now open for discussion from anyone, preferably from the laity.

HENRY ELLIS: I would like to ask Father, in view of the quotation from Orate Fratres, if he doesn't think that perhaps we are victims in a certain sense of the battles of the Reformation still being fought. Isn't there a certain danger in the liturgical movement of overstressing the sacramental system, or rather of failing to stress those aspects which the Protestants have possessed and perhaps overstressed.

FATHER BERNARD: That particular quotation, I don't think, is really a criticism. I think it's a matter of placing the emphasis in the right place. It appeared about ten years ago, I believe, in Orate Fratres; and I gave the entire quotation. The author is from one of the seminaries in this country. I believe he is very much in sympathy with the whole movement, and he is simply asking us to place a balanced emphasis on the two aspects of the liturgy. Now the ascetical draws all of its power and force from the liturgy. I'm certain he acknowledged that. For he would have no business in a seminary if he didn't recognize that fact.

We are still in the infant state of liturgical revival, and I think we are doing it very logically, and we have made great progress; but ultimately, the progress will be measured by the idea of self-immolation at the altar of

sacrifice; it will be measured in practicability to the ordinary every-day things that we do. Also, it will be the intense fervor of taking the words of the missal or the liturgical books and making them a part of our being. That is what we are striving to do.

The whole liturgical movement, as I see it, is an ideal, an ideal being pretty much like a plot or a plan or a blueprint. You know that some of the buildings in the plan are not going to be built for fifty years or one hundred years, but you know a certain building is to go here and one there, and what their use will be. The plan is merely the ideal. Our present effort in the liturgical movement is striving toward the ideal. Admittedly, we haven't reached it. We would be foolish if we thought we had reached it.

Mr. John Julian Ryan: I would like to ask something. It is apparently necessary to free the priest of purely mechanical duties in order to allow him to be priestly and to perform his duties. Can you tell us of any experience, Father, that you know of in which those have been handed over or any movement toward that end — to allow the laity to perform these functions?

Father Bernard: In Canon 470 of the Code, it demands that we have a complete list of parochial books, the writing of which takes a great deal of time, particularly since another clause in that Canon states that copies of the whole business have to be sent into the chancery every year. The priest has to sit down and copy into huge ledgers everything that he has written in the course of the year. Some priests get a few high school girls or sisters of the parish or somebody who is not busy to take over that work. In other parishes they have just a block or tablet, and when you perform baptisms and so forth, the priest jots down all the information, which is then transferred into the records by some competent, serious layman.

I don't know whether I would recommend these methods too highly and whole-heartedly or not. I can see a number of practical reasons against them.

Father Ellard: A week or so ago I read a very interesting little passage that bears on that point about whose job it is to take care of the finances. The book was entitled something like this: "Mistranslations in the New Testament." And dealing with that little passage which describes the ordination of the deacons, it brought out the fact that the Greek word doesn't mean that they were ordained to serve tables, but to keep accounts; and it proves that there are twenty-one instances in the first century where the word ordinarily taken in the meaning of table really means account. It went on to quote the various translations. Among them are new English translations. We can be very grateful that Father Spencer's was one of the English versions which gives the meaning that these deacons were ordained to take charge of the accounts. This author recommends that as the best available translation.

If we think of the context just a minute, we will see how reasonable it seems. The new Christians in Jerusalem sold all their property and brought the proceeds and dumped them at the feet of the apostles, and said, "Here now, take care of this." There were thousands to be baptized. All had to eat three times a day. Taking care of the buying and all that went with it took some time, and the apostles asked, "What have we been made apostles for

— to take care of all these details! Let's get somebody else to do that." So with the advance in scriptual scholarship, we'll find some way to relieve the pastor of some of that work.

ACTIVE CHAIRMAN: Thank you Father Ellard. It is now time for the second talk. We shall now hear from Father Michael Mathis, of the Fathers of the Holy Cross. Father Mathis.

## FAMILY LIFE AND PRAYER

REVEREND MICHAEL MATHIS, C.S.C.

SINCE FAMILY LIFE is not the life of an individual, but rather that of a group, the title suggested for my discussion today wisely limits the subject to prayers said in common by the family. Besides, such prayers have an historical relation with liturgical prayer and, as such, ought to be specially interesting to us who are gathered here today to promote the sacred liturgy.

Although we might with propriety and profit include the study of the Angelus, Rosary and other necessary prayers sometimes said in common by the family, I shall further limit my discussion to night and morning prayers not only because they have a special liturgical significance, but also because such prayers have been so prayed from earliest Christian antiquity, and, therefore, represent prayers used throughout the whole life of the Church.

Finally, by way of introduction, this delimitation enables us to include in our discussion some of the prayers very probably said by the most ideal Christian family, the Holy Family of Jesus, Mary and Joseph.

The night and morning prayers of the first Christians, like all prayers said in common by them, have been greatly influenced by similar prayers prayed by the Jews. This fact has been shown over and over again by competent writers on the subject. (Duchesne, *Christian Worship;* Nielen, *Earliest Christian Liturgy;* Kellner, *Heartology.*)

The attendance at the Temple in Jerusalem and at various synagogues by Jesus and His disciples, and, after our Blessed Saviour's resurrection, the subsequent example of converted Hebrews following the same practice for evening prayer at the Temple and then going to some private Christian home for the Eucharistic "Breaking of Bread" and other prayers are vouched for in the New

Testament. Even St. Paul began his missionary work in a new city or region at the synagogue where he, no doubt, joined in prayer, for the sermons he preached there were connected with the prayer of the occasion.

The night and morning prayers at the synagogue and, when that was impossible, in private homes, although practically the same in content as those prayed in the Temple at Jerusalem, were similar to those used in Christian assemblies. As to the contents, Duchesne has briefly summarized both the similarities and differences in these words:

> "These four elements—lections, chants, homilies, and prayers—were adopted without hesitation by the Christian Churches. There was soon to be found on the reader's desk, in addition to the books of the Jewish Bible, the writings of the New Testament, among which a special prominence was given to the Gospel. This was all the change, with the exception, of course, of such modifications as were necessitated by the new direction given to faith in the text of prayers and homilies, as well as in the choice of the biblical lessons and sacred canticles."

Since the traditional Hebrew night prayer or what they call "Evening Service" is almost as long as our Matins today, I shall spare you from reproducing an example. However, since the Jewish "Prayers before Retiring to Rest at Night" are actually brief and yet at the same time, exemplify the fourfold contents of both Hebrew and Christian prayers, I shall venture to give a translation of these prayers. They are similar to our Christian Compline in some ways and notably in the singing of Psalm 90 and the blessing at the end.

Prayers before Retiring to Rest at Night: The reading from Deuteronomy VI, 4–9 begins with:

> Hear, O Israel: The Lord our God, the Lord is One.

This first verse is followed by silence, in which all present say to themselves:

> Blessed be his name, whole glorious kingdom is for ever and ever.

Then the reading is continued:

> And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might. And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates (end of the reading).

Then all say:

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands established thou it.

(Psalm 90; Psalm 3)

*Prayer:* Cause us, O Lord our God to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of Thy peace: direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, are our Guardian and our Deliverer; yea, thou O God art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

*Three Blessings:*

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we rise up. For in Thy hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; Thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever; for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee. The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and let them grow into a multitude in the midst of the earth. — And he said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all His statutes, I will put none of the diseases upon thee which I have put upon the Egyptians; for I am the Lord that healeth thee. — And the Lord said unto the adversary, the Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? — Behold the bed of Solomon: Three-score mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night — The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*To be said three times:*

Behold, he that guardeth Israel will neither slumber nor sleep.

*To be said three times:*

For thy salvation I hope, O Lord, I hope,
O Lord for thy salvation O Lord, for thy salvation I hope.

*To be said three times:*
In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

(Psalm 127 — The family Psalm)
*Final Blessing:* Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon my eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

While these Hebrew prayers are fresh in our memory, we might pause with profit to show the difference between "Prayers before Retiring at Night" and our Christian Compline.

The first obvious difference is that the Scripture reading in Compline is not from the Old Testament but from the New (I Peter, V, 8–9), along with distinctly Christian prayers like the Our Father and the Confiteor, the Hymn and the Nunc Dimittis of Simeon, the prayer for Compline is addressed to God the Father, terminating in the name of Our Lord, Jesus Christ, through whom Christians pray; and the final blessing given in the name of the three divine Persons of the Blessed Trinity.

Even when exactly the same text is used in both the Hebrew and Christian retiring prayers, such as Psalm 90, the difference will be obvious in the traditional Christian and Jewish interpretation of the text.

St. Augustine gives the traditional Catholic interpretation of Psalm 90 in these words:

> This Psalm is the one from which the devil dared to tempt our Lord Jesus Christ: let us therefore attend to it, that thus armed, we may be enabled to resist the tempter, not presuming in ourselves, but confiding in Him who before us was tempted, that we might not be overcome when tempted.

The Hebrew interpretation of the same psalm also seems to have been that the psalm is messianic, showing Israel's reward for trust in Jahweh by secure and glorious existence under angelic guardianship, whilst his oppressors, symbolized by serpents, adders, vipers and dragons, are destroyed by thousands and myriads.

The difference between the two interpretations is in the spiritual and mundane conception of the messianic kingdom by Christians and Jews respectively. In fact, earthly and national prosperity is emphasized as the reward of the good life in Hebrew literature generally, whereas heavenly and supernatural rewards are pointed out

in Christian literature. For example, in the third blessing of the Hebrew "Prayers before Retiring to Rest at Night" just read, the reward for keeping God's commandments is in the following.

> I will put none of the diseases upon thee which I have put upon the Egyptians: I am the Lord that healeth thee.

In contrast with this earthly reward, we pray at Compline in the antiphon for the Nunc Dimittis:

> Save us who are keeping vigil (i.e. alive on earth), O Lord, guard us who are sleeping (i.e. in our graves), so that we may wake up with Christ and rest in peace.

In other words the element of interpretation is of decisive importance for both Jewish and Christian prayers. The proper interpretation is the traditional explanation of the ancients for the Hebrews, and, for us, the Fathers and Doctors whose explanations have been selected by the Church for the interpretation of liturgical texts. St. Irenaeus (*The Ante-Nicene Fathers*, Vol. I, p. 496–498) explains in great detail and for cogent reasons that the treasure hid in the Scriptures is Christ and that the true exposition of them is to be found in the Church alone.

Prayer in Common-Jesus, Apostles and Earliest Christians: In the New Testament we have no explicit statement that Jesus prayed with others, but we have a sufficiently clear exhortation of the Saviour commending prayers in common. We also have the examples of such praying by the apostles and their disciples. Their attendance at the Temple and synagogue imply participation in common prayers said there, which were usually night and morning prayers. The fragmentary history of the last supper also shows the general conformity with the meal prayers of the Hebrew community, particularly in the blessings required for each course of food and with special blessings for wine, terminating in hymns. Besides, we have our Lord's exhortation to pray in common:

> Again I say to you that if two of you shall consent upon earth concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them (Matthew XVIII, 19–20).

Finally, the Lord's Prayer is constructed primarily for praying in common since the plural person is used throughout. Its significance as the ideal Christian prayer has been the subject for eulogy from the earliest Christian times. One of the briefest recapitulations of this significance is that of Tertullian in the following words: "In summaries of so few words, how many utterances of the prophets, the Gospels, the apostles — how many discourses, examples, parables of the Lord, are touched on! How many duties are simultaneously dis-

charged! The honor of God in the 'Father'; the testimony of faith in the 'Name'; the offering of obedience in the 'Will'; the commemoration of hope in the 'Kingdom'; the petition for life in the 'Bread'; the full acknowledgement of debts in the prayer for their 'Forgiveness'; the anxious dread of temptation in the request for 'Protection.' What wonder? God alone could teach how he wished himself prayed to. The religious rite of prayer therefore, ordained by himself, and animated, even at the moment when it was issuing out of the divine mouth, by his own Spirit, ascends, by its own prerogative, into heaven, commending to the Father what the Son has taught."

Another of the first Christian prayers said in common is recorded in the Acts of the Apostles (IV, 23 sqq). It welled up spontaneously in the hearts of their fellow Christians when the Apostles returned from the Sanhedrin to give an account of their experience:

> O Lord, Thou art he who didst make the heaven and the earth and the sea and all things therein, who didst say through the Holy Spirit by the mouth of our father David thy servant
>
> Why have the Gentiles raged and the peoples devised vain things?
> The kings of the earth took their stand and the rulers gathered together against the Lord and against his Christ.
>
> For of a truth were gathered together in this city against thy holy servant Jesus, whom thou hadst anointed, Herod and Pontius Pilate with the Gentiles and the peoples of Israel, to do whatsoever thy hand and counsel had predestined to befall. And now, Lord, look upon their threats, and grant thy servants to speak thy word with all boldness, stretching out thy hand to work healing and signs and wonders through the name of thy holy servant Jesus.

There are, of course, other examples of praying in common by the apostles and their disciples and descriptions of the same. I shall however refer to only one of these descriptions by St. Paul. In it are the regulations St. Paul finds it necessary to make for community prayers among his Corinthian converts (I Corinthians XIV). The crux of the problem is thus presented by St. Paul: "How is it then brethren? When you come together, everyone of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation; let all things be done unto edification." The solution is that each one should express his gift in turn, especially tongues and prophecy, but always along with another who will interpret for the edification, i.e. for the up-building, of the Church in its members. When there was no one to interpret tongues and prophecies, those so gifted were to remain silent.

"For these reasons," says Nielen, "the gift of tongues and the gift of prophecy diminished in importance. But in one form they survived" (p. 279). Nielen continues with a quotation from St. Augustine in which he explains the expressing of joy that cannot be compassed by words through the voice in song, terminating thus: " 'If they then in earthly joy make a joyful noise, may we not do so

from heavenly joy which truly we cannot express in words.' Koslin refers to these words of St. Augustine as expressing the spirit of the jubilus in Gregorian chant" (pp. 279–280).

The content-elements of these common prayers of the Corinthians are Scripture readings, singing of psalms, instruction and charismatical gifts.

Prayer in Common during the First Four Centuries: The development of Night and Morning Prayer from the first to the beginning of the fifth century is well summarized in the so-called Apostolic Constitutions, written before the end of the fourth or about the beginning of the fifth century. The hours and place for common prayer and why the Christians are to pray at these hours are first noted: "Offer up your prayers in the morning, at the third hour, the sixth, the ninth, the evening, and at cock-crowing: in the morning, returning thanks that the Lord has sent you light, that he has brought you past the night, and brought on the day; at the third hour, because at that hour the Lord received the sentence of condemnation from Pilate; at the sixth, because at that hour he was crucified; at the ninth, because all things were in commotion at the crucifixion of the Lord. . . , in the evening, giving thanks that he has given you the night to rest from the daily labors; at cock-crowing, because that hour brings the good news of the coming on of the day for the operations proper for the light. . . . If it be not possible to assemble either in the church or in a house, let every one by himself sing, and read, and pray, or two or three together. For where two or three are gathered together in my name, there am I in the midst of them."

*Directions for Evening Prayer: When it is evening, thou, O Bishop, shalt assemble the church; and after the repetition of the psalm at the lighting up the lights, the deacon shall bid prayers for the catechumens, the energumens, the illuminated, and the penitents, as we have formerly said. But after the dismissal of these, the deacon shall say: So many as are of the faithful, let us pray to the Lord. And after the bidding prayer, which is formerly set down, he shall say* (*The* Ante-Nicene Fathers, *Vol. iii, pp. 496–497*):—

*The Bidding Prayer for the Evening Prayer:* Save us, O God, and raise us up by thy Christ. Let us stand up, and beg for the mercies of the Lord, and his compassions, for the angel of peace, for what things are good and profitable, for a Christian departure out of this life, an evening and a night of peace, and free from sin; and let us beg that the whole course of our life may be unblameable. Let us dedicate ourselves and one another to the living God through his Christ.

*And let the bishop add this prayer, and say: —*

*The Thanksgiving for the Evening:*

O God, who are without beginning, without end, the Maker of the whole world by Christ, and the Provider for it, but before all, His God

and Father, the Sender-forth of the Spirit, and the King of intelligible and sensible beings; who hast made the day for the works of light, and the night for the refreshment of our infirmity, — for 'the day is thine, the night also is thine: Thou hast prepared the light and the sun,' — do thou now, O Lord, thou lover of mankind, and Fountain of all good, mercifully accept of this our evening thanksgiving. Thou who hast brought us through the length of the day, and hast brought us to the beginnings of the night, preserve us by thy Christ, afford us a peaceable evening, and a night free from sin, and vouchsafe us everlasting life by thy Christ, through whom glory, honor, and worship be to thee in the Holy Spirit for ever. Amen.

*And let the deacon say:*
Bow down for the laying on of hands.

*And let the bishop say:*
O God of our fathers, and Lord of mercy, who didst form man of thy wisdom a rational creature, and beloved of God more than the other beings upon this earth, and didst give him authority to rule over the creatures upon the earth, and didst ordain by thy will rulers and priests — the former for the security of life, the latter for a regular worship, — do thou now also look down, O Lord Almighty, and cause thy face to shine upon thy people, who bow down the neck of their heart, and bless them by Christ; through whom thou hast enlightened us with the light of knowledge, and hast revealed thyself to us; with whom worthy adoration is due from every rational and holy nature to thee, and to the Spirit, who is the Comforter, for ever. Amen.

*And let the deacon say:*
Depart in peace.

*Directions for Morning Prayer: In like manner, in the morning, after the repetition of the morning psalm, and his dismissal of the catechumens, the energumens, the candidates for baptism, and the penitents, and after the usual bidding of prayers, that we may not again repeat the same things, let the deacon add after the words, Save us, O God, and raise us up by Thy grace:*

Let us beg of the Lord His mercies and His compassions, that this morning and this day may be with peace and without sin, as also all the time of our sojourning; that He will grant us His angel of peace, a Christian departure out of this life, and that God will be merciful and gracious. Let us dedicate ourselves and one another to the living God through His Only-begotten.

*And let the bishop add this prayer, and say: —*
The Thanksgiving for the Morning: O God, the God of spirits of all flesh, who art beyond compare, and standest in need of nothing, who has given the sun to have rule over the night, do thou now also look down upon us with gracious eyes, and receive our morning thanksgivings, and have mercy upon us; for we have not 'spread out our hands unto a

strange God;' for there is not among us any new God, but Thou, the the eternal God, who art without end, who has given us our being through Christ, and given us our well being through Him. Do thou vouchsafe us also, through him eternal life; with whom glory, and honor, and worship be to thee and to the Holy Spirit for ever. Amen.

*And let the deacon say:*
Bow down for the laying on of hands.

*And let the bishop add this prayer, saying: —*
*The Imposition of Hands for the Morning:* O God, who art faithful and true who hast mercy on thousands and ten thousands of them that love Thee, the Lover of the humble, and the Protector of the needy, of whom all things stand in need, for all things are subject to thee; look down upon this thy people, who bow down their heads to thee, and bless them with spiritual blessing. 'Keep them as the apple of thy eye,' preserve them in piety and righteousness, and vouchsafe them eternal life in Christ Jesus Thy beloved Son, with whom glory, honor, and worship be to Thee and to the Holy Spirit, now and always, and for ever and ever. Amen.

*And let the deacon say:*
Depart in peace.

From the evidence cited, we may draw certain conclusions: first, by the end of the fourth century, night and morning prayers continued to be prayed in common, finding a regular place at the synaxes or assemblies for liturgical prayer; secondly, we note that the contents of both morning and night prayers are psalms, prayers and blessings, the readings from Sacred Scripture and their explanations by the Fathers in time either omitted, or perhaps concentrated in another Hour; and thirdly, we can already recognize in embryo at least all the canonical hours, excepting Prime and Compline which were monastic additions. Thus, "in the morning" of the above citation we can see the time and spirit of Lauds, "at the third hour," Terce, "the sixth," Sext, "the ninth," None, "the evening," Vespers, "and at cock-crowing," the Vigil which was the "first element" of Matins, as Batiffol says (*History of the Roman Breviary*, p. 1). It must also be observed that the faithful ordinarily attended in the church only the morning and evening synaxes and the vigils of Sunday and feast days.

The custom by which the public prayer-life of the Church developed its readings of the Sacred Scripture from the choice of the presiding officer of the congregation to the designation of certain gospels and lessons for specific Sundays and feasts and the blending of these lessons taken from the Old Testament with those of the epistles and gospels give us some idea of the divine and human forces at work in creating the artistic, instructive and spiritualizing har-

mony which the Divine Office became in the high tide of its glory by 750.

What a wealth of literary and spiritual food was thus brought constantly to the souls of clergy and people may be gathered from St. Benedict's rule for the saying of the Divine Office in his time: "At least once a week the complete psalter of 150 psalms was to be prayed; and once a year were to be read the whole of the Sacred Scriptures along with the selected and powerful expositions of the text by the Fathers of the Church." (Translated from the German of Heimbucher's *Orden u. Kongregationen*, Vol. I, p. 164.)

By the eleventh century, this masterpiece of divine praises and of spiritual food for the upbuilding of doctrine and of spiritual life in the souls of priests and people began to be abbreviated, and since then we have the Breviarium Romanum. The abbreviation affected primarily the lectionary, cutting down the whole of a sacred book to parts of the same, and selecting a few paragraphs of a homily that was once used in its entirety to explain the sacred text.

At what period the participation of the faithful generally in the Divine Office fell off and in time ceased, except for Vespers or Compline in certain churches, and the causes for this decline, it is difficult, if not impossible, to say. And yet this fact and these causes, if ascertained, might be very helpful for the restoration of night and morning prayer in common, if not immediately in the churches, at least in the family and among interested groups of lay people.

As prerequisites for the practicality of such a movement back to the classical, liturgical night and morning Prayer of the Church, texts of the Roman Breviary in the vernacular are necessary, and commentaries on the texts are useful. For beginners, Sunday Compline and Prime in common have often been suggested as a night and morning prayer, respectively.

As a complete text of the Divine Office for such use in English, we already have, as you all know, the English version of the Roman Breviary by the Benedictine Nuns of Stanbrook, England. The short Breviary is not only arranged for lay people by the Benedictine Fathers of Collegeville, Minnesota, but is also actually available, which is more than we have been able to say for the complete text from England, since the war.

The other helpful tool, I cannot call it an absolute requisite, for praying the Divine Office with understanding and devotion is a commentary on the Breviary texts in the light of the writings of the Fathers and Doctors of the Church, particularly those whose homilies have been selected to explain the liturgical texts of the day or feast.

Besides the general lack of acquaintance with the spiritual in contrast to the literal sense of Sacred Scripture, as used so frequently in the Divine Office, the abbreviations of the lectionary made in the eleventh and twelfth centuries, especially of the homilies of the

Fathers, make an elucidation of the spiritual sense of the text through a commentary, very helpful. Such commentaries are also now making their appearance in English in our own country. As I know of no other commentaries of this kind other than my own, I am obliged to refer you to me for such copies as have been made for certain Sundays of the year and feasts.

ACTIVE CHAIRMAN: Thank you, Father Mathis, for your scholarly paper. Since there is no time for questions, we shall conclude with prayer.

(*Prayer*)

## AFTERNOON SESSION

(*October 16*)

The session was called to order by the Active Chairman, Reverend William Busch, of Saint Paul Seminary, Saint Paul, Minnesota.

ACTIVE CHAIRMAN: We shall ask Father Justin Mulcahy to lead us in None.

(*None*)

ACTIVE CHAIRMAN: The thought came to me that at this moment in this year, our Liturgical Week has reached its highest altitude. I mean that not only in the geographical and topographical sense; but I mean also that in view of our purpose, our program, and our progress, the Liturgical Week has reached its highest altitude — not ultimately, because we intend to go still higher.

The topic for our first paper this afternoon is "Family Life, the Liturgical Year, and the Sacramentals." If I were to presume to introduce our speaker, it would seem rather ridiculous. Those of us who had not known him before have become well acquainted with him in these days of the Liturgical Week. I have known him for a long time. I think it was in 1919 that I discovered for myself the liturgical movement. In this same year, Monsignor Hellriegel also discovered the liturgical movement. In 1920 he wrote me a letter saying something like this, "So you discovered that too. I have discovered it also. Won't you come down and visit me and we'll talk it over?"

In his years as Chaplain at O'Fallon, he established the life of that community on a wonderful basis, and in recent years his parish in St. Louis is proving to all of us that things can be done, perhaps a little more easily within the confines of a religious convent, but also in the parish. Holy

Cross Parish in St. Louis is living the liturgical year in a beautiful and thorough way.

People have no adequate idea of the liturgical year. They know Christmas and Easter; and, if you please, they know Mother's Day, which is not yet in the schedule. But the liturgical year runs through the whole year. Monsignor Hellriegel.

## FAMILY LIFE, THE LITURGICAL YEAR, AND THE SACRAMENTALS

MONSIGNOR MARTIN B. HELLRIEGEL

WHEN I LOOKED at the subject assigned to me, "Family Life, the Liturgical Year, and the Sacramentals," I asked myself how a man could — in thirty minutes — do justice to a topic that requires at least three Liturgical Weeks.

But, without losing time, let us delve into our subject and ask ourselves these four questions: 1) What is family life? Perhaps, we could put it this way: What is the Christian family? 2) What is the liturgical year? 3) What are the sacramentals? and 4) How do these three fit together?

The Christian family is a living cell in the Mystical Body of Christ. Or, still better, it is the "Body of Christ in miniature." The Christian father is head of this body, as Christ is Head of the Church. The Christian mother is body of this head, as the Church is the Body of Christ. Their baptized children are the members of this body, as Christians are the members of Christ's Mystical Body. Is this not the highest tribute that can be paid to the Christian family? A tribute which comes from a celibate, Saint Paul. Let us join in this tribute and repeat: The Christian family is the "Body of Christ in miniature."

The liturgical year is a sacred cycle of solemnities by which we commemorate and celebrate annually the "Work of Redemption" wrought by the Man-God Jesus Christ for the glory of God and the sanctification of men of good will. In other words, when we journey, year after year, around that sacred ring which the master-hand of our High priest drew at the Last Supper (" . . . in commemoration of Me") and celebrate those world-redeeming acts accomplished nineteen centuries ago by our Savior Jesus Christ, something divine and sublime happens. The historical events, wrought by Christ 1900 years ago, are rendered present, are brought into our midst, to the end that, through them, infinite honor, adoration and thanksgiving

may ascend to God, and streams of life — the very life of Jesus Christ — may descend upon the Church and her living members, giving an ever new significance to his word: "I am come that they may have life, and have it more abundantly." (John X, 10)

For priests and people there is no surer and more secure path to a fuller life in Christ and the Church than the way of the Church's year. This way is not only sanctioned and recommended by the Church, it actually is the path on which Mother Church herself walks and on which she leads with maternal solicitude her redeemed children into the rich pastures of the Good Shepherd. No wonder that in the opening song of the first Sunday of Advent — her New Year's Day — the Church asks her sons and daughters to pray: "Show, O Lord, thy ways to me, and teach me thy paths." The way of the Church's year is the way of Him who said: "I am the way!"

The sacramentals, as the word indicates, are the "little sacraments," the completion, unfolding and radiation of the sacrificial sacrament and the six others, either preparing for the sacraments or accompanying us home as we return from them to our work and duties. By the sacramentals the Church sanctifies the world about us and hallows all those things that are for our use and service, so that redeemed man might not suffer too much from an unredeemed world surrounding him. For, as Christ's objective work of redemption must be applied by the Church to every individual, so also must the current of sanctification be inserted into the various things of this visible creation. *Instaurare omnia in Christo:* All things must be incorporated into Christ. True, the efficacy of the "little sacraments" is not quite as certain as that of the "big sacraments." Much of their power will depend on the faith and confidence of the recipient. But this is certain that, hallowed, executed and spoken by the Church, they possess an efficacy which surpasses all personal efforts and petitions.

Here I should like to refer to a well-known distinction which, however, because of a possible over-emphasis of the word "only" might minimize the divine power of the sacramentals. We say that the sacraments are instituted by Christ, the sacramentals only by the Church. That is true. But, on the other hand, who is the Church? Is she not the Body of Christ? Is she not, therefore, the extension of Christ? Is she not Christ now walking through the ages, praising the Father and sanctifying generation after generation? "Whatsoever you shall bind on earth, it shall be bound in heaven." In bestowing or bringing about a sacramental does the Church not open another gadget of that one great and precious reservoir which holds the living and transforming waters of the Savior, to the end, that they become for us a fountain of water springing up into life everlasting?

When we speak of "the waters of the Savior," it might be well to quote, as an example of the great power inherent to the sacramentals,

one of the prayers used for "The Making of Holy Water" (although fifty or more texts from the Roman Ritual could be cited to substantiate our point):

> "O God, who for the salvation of mankind hast appointed water to be the foundation of the greatest mysteries, graciously hear our prayers, and fill this element of water, which has in manifold ways been purified, with thy power and blessing; so that this creature of thine may be used in thy mysteries and endowed with divine grace to drive away devils and to cast out diseases; that whatever in the houses or possessions of the faithful shall be sprinkled by this water, may be freed from everything unclean and hurtful. . . . Through Christ our Lord."

And now we come to our main question: How do these three fit together? Or rather, how is family life built up by living the liturgical year and using the sacramentals?

By way of interpolation I might repeat what has been stated so often during the past 25 years, scil. liturgy is the life of the Church. The liturgical movement, therefore, is not at all a matter of ceremonies, vestments, religious pageantry and the like. Forty three years have elapsed since the sainted Pius X — we love to call him "Pius the Great" — has set into motion this great sacramental apostolate for whose furtherance we are prayerfully assembled here; that great movement which desires to "move" priests and people to the primary and indispensable source of the true Christian spirit, the liturgy; to him, therefore, who cast fire on this earth in order that it might be enkindled in the hearts of men; that fullness of faith which "is the victory that overcometh the world" (I John V, 4). The most misunderstood, the most opposed and — we say it with deep, deep sorrow — the most derided movement in God's Church has been the liturgical movement, that sincere attempt to restore full Catholic worship (God knows that we need it!); that world-transforming apostolate which will make clergy and laity again hundred percenters in God's Kingdom, an apostolate which no bishop, no priest, and no intelligent lay-person may leave unnoticed any longer. Liturgy is the life of the Church. It is that majestic tree watered by the Blood of Christ whose roots are the Holy Sacrifice, whose stem are the sacraments, whose three branches are, the one to the right, the sacramentals, the one to the left, the divine office, and, the one in the center, the liturgical year. On this good tree we must grow as good fruits, fruits of Christ, "for the building up of the Body of Christ, Son of God, to perfect manhood, to the mature measure of the fullness of Christ" (Eph. IV, 13).

You will permit me, I am sure, to let my devoted mother answer the fourth question: "How can family life be built up by means of the liturgical year and the sacramentals?" On December 7th it will be ten years that our Holy Lord transplanted from time to eternity

a good mother who not only added, to the four children God had given her, seven orphan boys, but who was endowed with a remarkable faculty of thinking with the Church (*sentire cum Ecclesia*), a living, a feeling, a fasting and a feasting with the Church. She had no "credits," but she did have the "credo." I must add here that our home parish, Heppenheim, had the benefit of centuries old liturgical life and, since 1870, the leadership of Ketteler-Heinrich-trained, and liturgically inspired shepherds.

### ADVENT AND CHRISTMAS

A great many things from the Advent-Christmas days of my childhood are still fresh in my mind: Every morning in Advent the whole family — it was a real procession — went to the so-called "Rorate Mass." How well I remember — I was five at the time — that dark-blue little overcoat which mother gave me for my namesday (for our birthdays we did not receive gifts) "so that you may be dressed warm for the Rorate Mass."

In the living room of our home hung the Advent wreath with its four candles, one for each week, lighted every evening for the Advent devotion around our home-altar, consisting of Advent hymns, the reading of the Annunciation, Birth and Childhood of Jesus, and concluded by Advent prayers.

From the Diocesan "Hymn and Prayer Book" mother would read the following instructions:

1. During this holy season true Christians will avoid distractions and worldly pleasures. To which she would add: "Children, I know you will try to avoid all shouting in the home and on the street. Do like the blessed Mother. She was very quiet and prayed much before the coming of Jesus."
2. Cultivate a deep longing in your heart for our coming King.
3. Assist at the daily "Rorate Mass."
4. Prepare your heart by true penance for the frequent and worthy reception of the holy Sacraments.

"Children" she would say, "during Advent all of us will make special efforts to say the 'Angelus' with deep faith and reverence." Never shall I forget the beautiful scene when father in the midst of his family began: "The Angel of the Lord declared unto Mary. . . ."

Of course, on December 4th, we children would put our "St. Barbara twig" into water, watching daily its gradual sprouting. And mother would add: "See, children, so it was with Mary, that 'beautiful twig' which sprouted and bore a floweret bright, that opened in bleak winter, all in a starlit night." And how great was the joy of the one whose twig had the biggest number of blossoms on Christmas eve!

Then came December 6th, and with it St. Nicholas, the friend of children, with his good apples, nuts and the not-so-good rod. What a

sigh of relief, when his accompanying "brother Rupprecht" told us that the rod was not needed "this year." For the next three days we kept on guessing who might have played the part of this lovable saint. Of course, one or the other of the older ones would be "absolutely" sure!

After December 15th we would begin with the building of the crib which from year to year had to be made larger and finer. The ass' left ear that had fallen off last year had to be glued on. Some new sheep had to be procured. The straw for the stable had to be renewed. During the last ten days there was much going on in the home, quite a bit of it very secretly. Our curiosity became so aroused that, more than once, we broke the promise made to mother that we would not go hunting in the old cupboards and drawers.

For us older children (the others were not given such a mark of confidence) it was a source of immense joy to help mother trim the Christmas tree, which could not be burdened with the make-believe stuff from the ten cents store, but was decorated with real apples, nuts, cookies, candy and candles. Who could describe the joy that we all experienced on that blessed eve as father led his family to the "Christmas room" where beneath the Christmas tree stood the crib with one large candle burning before the Holy Child. "The Light of the world is with us." All knelt down to adore him. *Venite adoremus!* From this one burning candle the thirteen candles around the crib — one for each member — were lighted, for all "light" comes from him who is the "Light". Then only were the candles of the tree lighted, and, while our tall and careful father attended to that, mother would remind us of our departed grandparents, uncles, aunts, asking us to pray that the Lord would let His eternal Christmas-light shine upon them. Living and departed must be intimately united in celebrating the birth of him who is source and crown of "the communion of saints."

Two days later we children were on our way to church with a few bottles of wine to be blessed "in honor of St. John, the disciple of love." That evening, at the dinner table, mother poured out for each one a glass of "St. John's wine" and said: "Now we all drink the love of St. John, the apostle and evangelist."

On the Epiphany we brought home a piece of blessed chalk to write with it the names of the blessed Magi Casper, Melchior and Balthasar over the main doors of our home, inviting those holy men who had found the King of kings to bless us and our home so that the star which is Christ may ever shine on father, mother and their children.

Naturally, the "Christmas-room" until the 2nd day of February was the place most sought and visited daily with greatest joy. But what a punishment when, because of carelessness or neglect of school work, we were excluded from those happy evening family-gatherings

around the crib and tree. On the night of Candlemas Day the tree was lighted for the last time. About nine o'clock, when the lights on the tree had burnt down, father cut off its branches, one for each child. We now could enjoy its "fruit," the nuts, candy and even the apples which, although "having spot, or wrinkle, or any such thing," were still better than any other apple because they came from so good a "tree."

### LENT AND EASTER

"Children, tomorrow is Ash-Wednesday. Be sure, to receive the ashes with great faith, and remember, that all of us must die, your parents first, then you. And father and I want you all to be with us in heaven, all of you." For days and days those words spoken by mother on the eve of the great beginning of Lent would ring on and on in our hearts. "All of you!" — The holy season went on. Every one had to make special sacrifices, and the daily chores had to be performed with much greater readiness and care. Be it said to the honor and spirit of our beloved parents: They fasted! They set the example. Many times when saying as a priest the lenten preface — "who by fasting of the body dost curb our vices, dost lift up our minds, dost give strength and reward" — there have stood before my mind my Catholic parents and their lenten fast. On Ash Wednesday mother set up a special jar marked "Our lenten sacrifices" into which we put our candy, not in order to be saved and to be devoured at Easter, but to be given to poor children, with this exception: Each child was permitted to taste one piece of the lenten candy while mother would say: "Now, children, take a piece and taste for yourselves what great joy the poor children will have when they receive your candy and your love."

On the eve of Passion Sunday father took down the crucifix from the wall of the living room which mother would veil with a purple cloth. Again, altar and home were united. During these two weeks we children "saw" the cross more vividly than at any other time of the year.

On Good Friday evening there was great expectation in the home. Why? Because the one, who according to our parents' judgment had made the best passiontide efforts, was appointed to bring the Holy Saturday Water home the next morning. It was a unique honor, a pearl of great prize, to carry home that "holy and innocent creature, free from all the assaults of the enemy; that living fountain, that regenerating water and purifying stream" which at the font turned us from pagans into other Christs, and which in the home became the carrier of heavenly blessings, renewing and perfecting the divine life which we received from the immaculate womb of Mother Church — the sacred font.

I must not forget the eagerness with which we prepared our Palm

Sunday sprays, parts of which, after their blessing, were set up at our home-altar, while the rest were taken out to the vineyards and fields "so that these branches of the olive and other trees, hallowed by thy heavenly benediction, may profit all thy people unto salvation." As we planted them according to mother's instruction, she would remark: "Now, children, the grape vines, the grass and the buds on the trees are very thankful for the blessing which these holy palms are bringing to them today."

Of course, the Easter bunny laid eggs for us — thirty-three, three for each child. But mother would add: "Don't forget the thirty-three years which our risen Lord spent for us on earth!" But those eggs were different. Mother must have instructed the rabbit that his eggs would have to be different for our Catholic home. And he must have listened carefully to her advice, for every egg had either a Christian symbol or an appropriate Easter text, viz. "He is truly risen," or "Alleluja." All eggs had to be laid by the Holy Saturday afternoon so that we could take them to church, together with bread and meat, for the paschal blessing. On Easter morning, the "day which the Lord has made," it was father's privilege to distribute to his family the eggs, bread and meat hallowed by that special paschal blessing which you find not only in the Ritual but also in the Missal.

Our home-town being nestled along the foot of a hill, it was but natural that on Ascension Day the whole family, year after year without fail, should go up "to Mount Olivet" in remembrance of him who from the mount of his deepest humiliation also ascended unto his highest exaltation. Passing the many vineyards, we could quite well recall our Lord's immortal words spoken to his apostles as he walked along the vineyards on his way to Mount Olivet: "I am the vine, you the branches, if you abide in me and I in you, you will bring forth much fruit." On the way home we gathered wild flowers for our May altar to honor her who is the flower of the field and the lily of the valley. That evening, before retiring, mother gave us an instruction "on that happy band of 120 souls" who returned from Olivet to the Upper Room to prepare for the coming of the Spirit of the Lord. That night we began our evening prayer with a fervent "Come Holy Ghost."

Pentecost was another "red letter day" for our family. On all the big days of the Church's year mother saw to it that father would wear his best suit, the long "Prince Albert" and the stove-pipe. Being a tall man of six feet and six inches, and now "headed" with an additional eight or ten inches, made him a majestic figure as he marched with his family to the parish High Mass. Only later on in life I realized the importance and binding power of these family processions to the "house of God." On the eve of Pentecost mother prepared the table. In the center of the table: a large sun and, emanating from it, red streamers (all cut from crepe paper) leading to the plate

of each member. In the middle of the sun a blessed candle, the symbol of Christ "present wherever two or three are gathered together in my name." Around the foot of the candlestick seven fresh roses, expressing the sevenfold gift and the fragrance of that "other Paraclete" whom he sent "that he might abide with us forever."

### FEASTS AND FAMILY DAYS

I should like to mention briefly a few of the Church and family feasts.

Mother laid particular stress on the sanctification of Saturday evening. After the church bells had "rung in" the Lord's day, there was great silence in the house. About eight o'clock the family gathered for the reading of the Holy Gospel and its explanation from "Coffine." "We can only celebrate the Lord's day fruitfully after we have made a proper preparation" she would say. There was no departure from that. And, if visitors happened to be present, they too were drawn into the preparation for the Lord's day.

On the feast of our Lady's Assumption we carried our "herbs, seeds and new fruits" to the priest to obtain that magnificent blessing in honor of her who on this day "was exalted like the cedar of Libanus, and as the cypress tree on Mount Sion. Who was exalted like a palm-tree in Cades, and as a rose-plant in Jericho."

On the eve of All Souls' the entire family visited the graves of our dear departed, taking with us blessed candles for each grave, praying that "the perpetual light may ever shine upon them."

Every Sunday morning after the High Mass one of the boys would fill the little fonts in the various rooms with holy water. Night after night before retiring father or mother would write upon our foreheads the sign of redemption with blessed water. No fresh loaf of bread was cut by mother without first writing with the knife three signs of the cross on the back of the loaf. Well do I remember, as the oldest child in the family, that, after the Lord had entrusted to my parents another image and likeness of himself, mother's very first step out of the home was to God "to offer up thanks" and to obtain the grace "that she may merit to arrive, together with her offspring, at the joys of everlasting happiness."

Our name days, our baptismal anniversaries, the wedding anniversary of our parents were happy family events long to be remembered. The best linens were got out for the extra good meals which our generous mother would prepare for those family feasts.

I may not conclude this sketchy paper without alluding to the love for the poor which our mother had and which, not only by words but by deeds, she endeavored to instill into our souls. Ten days before Christmas and again during Holy Week (the spring house cleaning in our home was always done in Passion week, so as

not to disturb the silence and sanctity of Holy week) mother visited her beloved poor. I remember well how in those days she would prepare some fifteen or twenty baskets for Christ's poor. Her only regret was that she could not do more. That love for the poor was for her the natural outgrowth of her love for the ever ennobling and refined spirit of the liturgy and of her love for Christ and his members that permeated her mind and heart, and, may I be permitted to add, a spirit deep-rooted in her, long before our present liturgical movement saw the light. From my fourth year on I was allowed to accompany her to the poor, also carrying a basket, a little one, of course. An incident which occurred about the year 1898 may amuse you, as the memory of it has frequently amused me. My father had butchered a hog of fairly large dimensions. The butchering process over, the work of mother began, namely the expediting of baskets with meat and sausages to the relatives, but especially to her poor. She kept on and on, until there wasn't any more left than one ham and a few sausages. When father asked her: "Mother, for whom did we butcher?" she replied with a smile: "For the poor, I mean, for Christ." A few tears rolled down my father's cheeks as he smiled back to her. Mother's beautiful reply became a sort of household motto in years to come. "For the poor, I mean, for Christ."

Much, much more could be said about the "fountain source" where I first tasted whatever love I may have for the all-holy, living and life-giving liturgy of the Church. Some of you may say: "But not all the things you mentioned are liturgy." That may be so. Not all of them are liturgy in the strict sense, but all of them were inspired by that inner life of the Church, the liturgy, which is "the primary and indispensable source of the true Christian spirit" (Pius X). "I am come that they may have life, and have it more abundantly."

I know that you will pardon me for drawing my family into this discussion. You believe me when I say that I did it not for the sake of my family, but for the sake of that great, glorious family whose members we are by the unmerited grace of God; for that family whose members are bound together, nourished and perfected for the final consummation by the sacred streams which flow abundantly from the eucharistic Sacrifice, from the sacraments, from the Church's solemn prayer, from the sacramentals, and, last but not least, from the liturgical year.

Twenty years ago I made this statement: "The reconstruction of the home, and therefore, the reconstruction of the world, will be accomplished primarily and most effectively by a conscious, humble, cheerful return to the sacred liturgy of the Church; by an intelligent, active participation in the life of the Church." Today, twenty years later, I say the same, only twenty times louder and twenty times more convinced.

I conclude by putting before this esteemed assembly the question: "Will a wholehearted living with the Church's Year, and a devout use of the Church's sacramentals be able to restore family life?"

Active Chairman: Thank you, Monsignor, for introducing us so beautifully and effectively into the spirit of the liturgical year. I want to apologize to Monsignor Hellriegel for saying that he discovered the liturgical movement in 1919. You see what was wrong with that statement.

Now this is a topic about which you all have thought a great deal and in which you have had a lot of interest and experience. Hence I am sure a lot of you want to speak about it. I wonder who is going to win the race to the microphone?

Father Velte (*Milwaukee, Wisconsin*): May I be permitted to put this question to you, Monsignor Hellriegel? Was yours an exceptional family in your homeland, or was this quite prevalent among the people in that land?

Monsignor Hellriegel: In our own town, I wouldn't say it was universal, but I am sure that thirty or forty percent of the families were caught by that spirit, principally because of those priests who, as I said, were inspired by that great liturgical doctor, Heinrich.

Father Velte: Would you think it possible, therefore, in our country, that a similar spirit could permeate our people so that, in spite of the fact that it would be very, very exceptional to us Americans, we still could come to this beautiful practice, and thereby bring about a greater union between ourselves, the church, and God?

Monsignor Hellriegel: I say it twenty times louder and twenty times more convinced. When I had the blessing of herbs, seeds and first fruits for the first time in my proud parish in 1940, quite a few of the people came; I judge about thirty or forty of them brought seeds, fruit, and so forth. Others, of course, didn't know what it was all about. Some said, "That is Polish." I said, "What makes you say that?" And they replied, "Well, I know quite a few Polish families who do that." I said, "That is Catholic!" It has reached the Poles, the Italians, the Germans, and the French, but it hasn't reached us yet!

So I am fully convinced. I have great hopes. We are just afraid to do those things. You sisters have wonderful opportunities in school, and those of you who are mothers, and you future mothers too, have wonderful opportunities to teach the children. Some of these things are so interwoven with the life of the Church and the Church's year. Take, for example, that second day of February. Well, in the morning, the candles were blessed once more and fresh candles were placed on the Christmas tree and around the crib; and incidentally, for that evening, mother made something very special, chocolate made from chocolate bars, and cake with those little crumbles on it. It was so simple: but about nine o'clock we sat around the

tree, and father started cutting off the branches. This one had two apples, this one had four nuts, and the other only three. We didn't want to go out; we had that beautiful home life; that was our show.

FATHER VELTE: What appeals to me in your talk, Monsignor, is that you did something that would be very timely today. You had real joy in your home environment, and you emphasized the thought of reparation.

If any one were asked today, "What is the greatest need among Christians for the good of society?" we should have to say reparation.

When you employ a carpenter, he wants to build something new, no one likes to repair, but that is what is needed most today, and you did that in your home. Even if it were in only a few homes, those few homes would bring a blessing from heaven, it would seem to me, for the rest of the people.

MRS. NEWBERG (*Colorado*): I grew up in the same surroundings as you did, Monsignor. When I came over to this country with my children, we started naturally the same training that I had received in the house of my parents; but I must say, it isn't so easy to keep true.

For instance, we celebrated the saints' days and the family given names of the children. But now already, after eight years, we started to drop that, and to celebrate birthdays because of the surroundings. Because the customs around us are so different and they have so impressed the children, they don't like our ways any more. They want to celebrate the same way as the surrounding children.

So I fight for this old way I have been trained in, and the children had the same foundation, but it is very hard to swim against the stream.

MONSIGNOR HELLRIEGEL: I fully agree with you. However, you need not worry too much about the name's day and birthday because there was a time when we had a Mass text on the day of our birth. Perhaps it's too bad that we don't have it any more. In Europe with the Protestant deformation, there was a decision against the saint's day. They celebrated, therefore, their birthday. Then the Catholics said, "We'll show them," so the name's day is much stronger with Catholics, of course, than the birthday celebration; but where that opposition is not the same, we can celebrate quite happily our saint's day and perhaps combine it with our birthday.

ACTIVE CHAIRMAN: If we had more time, I would like to ask several of you to speak and to get together on some scheme for cutting down the attendance at the Saturday night movies.

Your second speaker this afternoon needs no introduction. Many of you have read Mary Perkins' books. I have read them, and I can tell you that she should have a whole liturgical week all to herself. Mary Perkins, or more correctly, Mrs. John Julian Ryan.

# LITURGY AND THE FAMILY ARTS

Mary Perkins Ryan

When I first saw the title of this paper, I did not think that it was a subject which I had any right to discuss. "Liturgy and the Family Arts" brings to mind the picture of a large family making ready for Christmas, some cooking, some decorating the house, some setting up the Crib and all singing Adeste Fideles in harmony as they work. And, while my husband and I hope that our family may correspond to this picture in future years, it certainly does not do so at the present time, for our only child is not quite two years old. He is as yet a liturgist only in so far as he thinks "Alleluia" a delightful word to try to say, and an artist only in destruction. It seemed to me, therefore, that this paper should be handled by the father or mother of a large family, experienced in large-scale family festivities and the way in which they may best be made to carry out and share in the great Feasts of the Church.

But when I considered this subject, "The Liturgy and the Family Arts," more closely, I thought that perhaps my husband and I did have some right to discuss it. For Family Arts must include all the arts of homemaking in any family, large or small — cooking, cleaning, washing, buying, entertaining — as well as singing and decorating. And we have been practicing these, however unskillfully, for the four years of our married life. But when we were married, neither my husband nor myself felt that most of these occupations were arts, nor that they could have more than an occasional feastday connection with the liturgy. We probably would have said, if asked, that of course cleaning the house was an art, and that it could be done for the glory of God and the love of one's neighbor. But we certainly did not act as if we thought so. We treated the essential occupations of homemaking as nuisances, or chores in the good American phrase; we resented them as taking time from what we felt to be our real work for God: my husband's preparation for his teaching, our studying and writing. We thought of housework as having, certainly, a purgative or penitential value, but as otherwise being only a hindrance to our real spiritual life.

But the study of the liturgy and the effort to live a more fully liturgical, "sacramental" life during our four years of marriage have taught us that we can and should practice all the arts of homemaking, not only as arts, but as truly liturgical arts, as arts in and by which we worship God together as members of the Mystical Body of Christ. We have discovered, although we are as yet far from acting consistently on our discovery, that the cooking and cleaning and mending and tidying, the earning of a living, the entertaining

and recreation, which make up a large part of family life should be considered, not as interruptions to our life in Christ, but as essential parts of it; not as distractions from sharing in the "Work of Christ," but as our special share in that "Work;" not as a means of purgation only, but of illumination and union with God. Otherwise marriage would not truly be our vocation, our way to holiness, the way in which Christ Our Lord has called us to share in his work of glorifying God, of saving and sanctifying men. Otherwise we should not be living our family life in Christ; we would be trying to be Christians on the one hand, and married people and parents and members of our community on the other hand, and our life would never become the integrated, directed whole which, as we now see, it is intended to be by God.

For, as we have been learning throughout this week, the Christian family is established in the full current of the Church's sacramental liturgical life. The grace of God comes down to us by means of created things, from Christ Our Lord, God and Man, through the life of his Mystical Body. We receive the very life and powers of Christ Our Lord, through the ministry of our priests, by means of created and material things, in the Sacraments, the sacramentals, the prayer, the full life of the Church. We in turn now can use created things — ourselves, our talents, our time, our actions, the materials we work with — in the worship of God, for the salvation and sanctification of men, because we share in the priesthood of Christ through the Sacraments of Baptism and Confirmation. We are continually taught and trained in this sacramental use of created things by the whole sacramental life of the Church. In our common worship of God, through the hands of our priest, in the Holy Sacrifice of the Mass, we find the focus of all our actions, the way by which we can together offer our whole lives and work and play and suffering to God through Christ Our Lord, and receive him in return as the form and force of our life.

Every Christian is, by the Sacraments of Baptism and Confirmation, incorporated into this current of sacramental life which comes down from God to transform human lives and actions and make them capable of sharing in the life and action of Christ. But we who are married have also received the special grace of the Sacrament of Matrimony, the grace of living our married lives so as to represent in our degree the union of Christ and his Church. Our vocation, therefore, is to find in all the prayer and work and play and suffering of family life our own way to that particular kind of holiness to which God has called us. Our vocation is to make all the prayer and work and play and suffering of family life our offering to God, our special share in the work of Christ and his Church. And through the Sacrament of Matrimony we receive the particular light and power we need to do so.

Enlightened and vivified, trained and guided by the sacramental life of the Church, we are, therefore, to find in the very work of homemaking our way to learn to know and love and serve God more fully all our lives. By our work of homemaking itself we are to share in the work of Christ and his Church, bringing our family life as our own special offering to the Holy Sacrifice of the Mass, trying always to make it more worthy of being so offered, to make it more perfectly a part of the eternal homemaking of Christ Our Lord and his Bride, the Church. And thus our married life will become an integrated whole, directed to God in and through Christ Our Lord. It will become truly life in Christ.

But if the family life and homemaking is itself our work for God, we cannot continue to think of any of its aspects merely as chores. We must try to think of all the various tasks of family life as arts, as integral parts of the one art of homemaking. A chore is a job you do only because it has to get done; but an art is work you do not for necessity or even duty, but for love; work which you therefore do as intelligently and skillfully and lovingly as possible. Of course the practice of any art entails a greater or lesser amount of drudgery. There are moments in practicing any art when you are conscious of nothing but the drudgery. Yet as the musician accepts the long hours of practice for the joy of the music they will enable him to make to the delight of his audiences; as the sculptor accepts the long labor of hacking and chiselling the stone for joy of the statue which will embody his idea for the instruction and delight of all who see it; so we will accept the pain and drudgery entailed in homemaking for the joy of family life, for love of each other and our children and our friends and neighbors, and above all, for the love of God. But the musician and the sculptor do not simply accept the drudgery entailed in their arts; it would lose its whole use and point if it were simply endured and lived through. If you practice the piano mechanically with your mind on something else, you will never be a musician. If you rough out a statue with no thought or care, you will never produce the statue you intend. So we must try to practice all the arts of homemaking, not only as lovingly, but as intelligently and skillfully as we can; seeing God in them as clearly as we can; trying always to do them more perfectly as reflections of and our share in the perfect work of Christ, the building up of the City of God for the glory of his Father.

Moreover, if family life and family work is itself our way to holiness and our special share in Christ's work, we must practice the art of homemaking not only as an art, but as a liturgical, sacramental art.

Liturgical arts are directly ordered to the public official worship of God by his Church. So our homemaking must, in its own measure and sphere, be ordered toward our family participation in the Mass,

the reception of the Sacraments, the celebration and observance of the feasts and seasons of the Church, the prayer of the Church and her sacramentals, and ordered toward the continuation of that work of worship by charity at work in the world.

Liturgical arts are means of instruction in the Mysteries of Christ and his Church, auxiliary to and dependent on the life of worship of the Church. So our homemaking should, in its own measure and degree, be a means of instructing ourselves and our children and everyone who comes to share our family life in the Mysteries of Christ, as they are re-presented and renewed in the life of the Church, as these are to be lived in our own lives.

The value of any liturgical work of art is its efficiency, in its own order, of aiding in our full and active participation in the Church's work of worship. In the same way, our standard of choosing and judging the purposes, means, materials, and products of all the arts of our homemaking, should be their efficiency, in their own order, of aiding our active participation in the Church's work of worship, and in that same work continued and carried out by active charity throughout our daily lives.

Finally, the liturgical arts, both in production and in purpose, are social arts. The Church's greatest works of art were produced by many people, all working for the glory of God, for the love of the whole community of those members of the Mystical Body who were to worship in the church and be aided by the products of these arts to worship God better. In the same way, our family arts should be as far as possible social arts. This means that we will do them together, as much as possible. It will also mean that we carry out our work of homemaking as far as possible so that it benefits not only ourselves but the other members of our families, our friends, our neighbors, our community; that we see it and perform it as part of the work of the whole parish, the whole diocese, the whole Mystical Body for the love and well-being of the whole Mystical Body.

In brief, therefore, the liturgy is teaching us that we should plan our whole family life and each of its various aspects as a work of sacramental, liturgical art, reflecting the life of the Church, ordered to the loving worship of God and the loving service of our neighbor, our parish, our community and country, the whole Mystical Body of Christ.

This sacramental purpose and plan for our family life will mean in reference to the general aspects of homemaking, that, as far as possible, we should choose the place in which we live for its nearness to a church, for its accessibility to daily Mass and the full life of the Church. And we should also choose it for the opportunity it gives us to lead a more fully Christian life ourselves, and for the opportunity it gives us to offer that loving service to our neighbor for which we are best fitted.

Now, it is obvious that as things are today these purposes will be, in practice, often incompatible. Nearness to church, the obvious benefits of life in the country, and an opportunity to earn one's living by loving skillful service of mankind for God seldom can be found in the same place. And as things are, it is certainly better for the majority of families to choose a life in the country, to choose to produce food for themselves and mankind, even if participation only in Sunday Mass is then possible, than to choose a city life and a "job," with a church around the corner. But it is certainly neither right nor desirable that those who produce daily bread for their fellow men should almost necessarily be deprived of their daily super-substantial Bread. And, if we all keep the ideal situation for Christian family living in mind, and do what we can to work towards it, in time, if it is God's will, there will be more and smaller parishes in cities and towns, there will be more small villages each with a church, with farms spread around them. There will be less inhuman overcrowding in cities and less inhuman isolation in the country, and more and more Christian families will be able to be situated sufficiently near a church to participate as fully as possible in its full sacramental, liturgical life. Then also Christian families will be more easily able to be true neighbors to each other, and to the stranger and the destitute, and to supplement and fulfill their family life by a fully Christian community life.

Our bishops are already working towards the establishment of smaller parishes, in which the ideal of "I know mine, and mine know me" will again be possible for pastor and people, parishes small enough to enable the priest to know all his flock, not as a vast multitude of souls, but as persons, as his children, with their interests, their hopes, and their fears; parishes in which he will have the time and strength to visit our homes, to administer the sacramentals and blessings the Church has provided for our houses, our tools, our products, for all our needs and emergencies; parishes in which the people can know their pastor, not as "old Father Smith" of whom they are rather afraid, in whose society, if they ever have it, they are embarrassed, but as truly their father in Christ. In our own archdiocese, for example, Archbishop Cushing has already established thirty new parishes in the two years of his rule.

If we, the laity, also keep in mind this ideal of smaller parishes, in which Christian community life is possible, and do what we can to achieve such a life, then, please God, it will flourish, if not for ourselves, at least for our children and grandchildren.

The sacramental plan and purpose of family life should also be the primary determinant in the way in which the family's living is to be earned. Producing or earning the family's daily bread is certainly one of the fundamental arts of family life, but today, for the vast majority, it is completely separated from it. In fact, it can

be, and too often is, the means by which the family is divided and disintegrated. For it is bad enough when the father has to leave his home all day, to "keep the home together," and has to come home at night inhumanly exhausted and unfitted for family life; but when the mother has to do so also, there is little possibility of family life at all.

From this point of view, obviously farm life is the best in itself. For besides its other advantages, in normal farm life the father is not cut off from his family but rather more closely united with them by his daily work, for all the members of the family share in it with him. In the same way all those kinds of work in which the father can work in or near his home, in which his wife and children can know what he is doing and help with it, are far better than those in which the father goes off all day to a distant place of work, to do things in which his family can take an interest only by a great effort of imagination, in which they cannot help him at all. Moreover, the more Christian ways of earning a living, that is, family or community work — cooperative productive work of all kinds — carpentry, iron work, canning, baking, building, repairing, tailoring, small storekeeping, teaching, medicine (in the country especially), are in general those in which a man can serve his neighbors most skillfully and intelligently and charitably. And they are also those in which a man can work as a whole man, and use all his talents for the love of God and his neighbor, and those which, in general, leave a man humanly weary at the end of his day's or week's work, and ready for family life, family prayer and play, but not one-sidedly exhausted and fit only for dissipation and distraction.

Of course, as things are today, every father of a family cannot earn his family's living in such a fully Christian way, a way so ordered to the fullness of Christian family and community life. But if those who have a choice, make it according to such a plan, with such a purpose; if young men and women who are getting married choose such a way of life whenever possible; if children are trained to look forward to such a way of life rather than merely to jobs and leisure; if we all do everything we can to further such kinds of work, to make them yield a family living, to patronize work so done, then, again, if we cannot enjoy such a fully Christian way of life ourselves, we shall be working intelligently towards our children and grandchildren's being able to do so. But if we accept the present-day wage-slavery or business success pattern of American work, our children will be no nearer to the possibility of a fully Christian family life than the great majority of American families are today. In fact, they will be further away from it, for either anarchy or the ant-heap will be the type of our civilization; there will be no choice of work for a Christian, but only the choice of martyrdom.

But if the sacramental view of life means that a family must do

its best to earn its living in as completely a Christian way as possible, it must also mean that a family must spend its money in as Christian a way as possible. In other words, we must try to buy things or services in such a way that the people who make, or do sell them are able to lead fully Christian lives. We must pay anybody we employ a fair wage; we must treat him or her as a fellow-member of the Mystical Body, a fellow-craftsman in the art of Christian living. We must buy things preferably from people who are themselves trying to be artists in Christian living, or who are, at least, trying to serve their neighbors by the human exercise of their powers, that is; buy from the craftsman or small producer-cooperative rather than from the factory or large business; buy from the small store rather than the chain or department store; buy from the locally owned and managed store rather than from the large mail-order house; buy from people who treat their employees as human beings and pay them fairly, rather than from those who underpay their employees and treat them as high-class animals. We will begin — and this is a hard blow to an American housewife's pride — to be suspicious of all bargains, for we know that in most bargains somebody else is left holding the bag; and in Christian charity we cannot encourage people to profit from others' difficulties. We shall also begin to be suspicious of discounts, realizing that most discounts raise the price of the product to other people, who perhaps can afford it even less than ourselves.

If we try to spend our money in this Christian fashion, we may well find that we have to spend more for the necessities of life, although we get better things for our money. So we shall have to learn to be content with fewer things, and even more, with less variety of things. For example, if you buy from your local grocery store, you probably will not find the same variety of, say, crackers, as you will on the shelves of a large chain store. But it will not do you or your family any harm to eat the same old saltines with your soup, rather than branching out each week into a new variety of krispy crunchies. After all, any good cook can vary the soup, even without the aid of Messrs. Campbell and Heinz. This is, perhaps, too frivolous an example, but you can easily think of others yourselves.

Again, the fully Christian outlook will give us a rule by which to decide what labor-saving devices and gadgets to buy, and what to keep away from our homes, in our own particular circumstances. For example, if a car is a necessity for life and work, as it usually is in the country today, let us by all means buy one, if we can; but if a car is merely a luxury and a means of passive, distracting amusement, as it would be for most city families, we may not so indulge ourselves. On the other hand, any machines or gadgets which really save drudgery, are certainly not only permissible, but desirable

from the Christian point of view, if the family is not sacrificing even more important things in order to buy them. A washing machine, for instance, would seem, in most cases, to be a highly Christian piece of family equipment. The washing machine will wash the clothes cleaner than the mother of the family can do it by hand, and will save her time and energy for work in which skill is more important than muscle. But all those canned foods, those prepared mixes and "easy dinners" which adorn the shelves of stores today are, by and large, to be shunned like the plague, except for an emergency. For the family will not be as well, and certainly not as lovingly fed by the mother who uses nothing but such foods, as by the mother who tries to use the best materials available, to produce the most nourishing and welcome dishes for her own particular family. Nor will the mother have so perfect an offering to make in the Holy Sacrifice of the Mass if she brings mostly "time saved" from one of her most important works. The test of all such labor-saving devices is whether they do their job as well as the family's own thought and time and work could do it, under their particular circumstances.

Again, the sacramental view of life will determine what "extras" we buy in the way of comforts and means of amusement. According to our means, we will try to choose those which enable us to live a more fully Christian life, and to shun those which would distract us from it. There is nothing particularly Christian about sitting in an uncomfortable chair when you could work, study, or meditate better in a comfortable one. It is not Christian, but puritanical, to deny oneself or one's family, if one can afford them, the toys, books, clothes, etc., which will make their lives more interesting, or more enjoyable. But all the magazines, books, radio programs, movies and so on which distract one from a fully Christian life, do not belong in the Christian home, even if everybody has them. And in this connection, I am fairly certain from personal experience, that, by and large, children take on the real tastes of their parents without too much forbidding. When children see that you feel certain forms of comfort or amusement to be unworthy of a Christian (rather than simply bad), they are not very likely to want to indulge in them, for any length of time.

Finally, among the general arts of family life which have to be thought out again in accordance with the fully Christian view of life, there is the spending of the family's time, the general scheduling of family life. Christian family life should be fundamentally orderly in time as well as space, in reflection and imitation of God's harmonious ordering of days and seasons and years. It is easy to see we must try to arrange to make family participation in the Mass the most important part of the day's or the week's schedule. Also that we have to make time for family prayer, for family reading and thought about the life of the Church; that we have to model our family's

daily and weekly and yearly life on that of the Church. It is also obvious that we should try to make time for family living together, family work and play, mutual help and encouragement, mutual refreshment and recreation. It perhaps is not so obvious that we should also never plan such a busy family life that each of its members has no time for his own life with God, and his own thought and recollection, even his own private amusements. And also, in making up the family's schedule, we must allow time for other people besides the members of the family themselves, time for other relations and friends, time for work for the parish and the community, and always time to spare in which to be truly charitable — even to the importunate old lady selling needles and pins when you are trying to get the baby's dinner.

But now to get down to those special arts of family life which are more directly under our complete control than are the family's residence, its way of earning a living, its way of buying the things it needs and would like to have, its way of spending its time, e.g. cooking.

If you read the so-called women's magazines, you would certainly think that the purposes of cooking are to get it done in as short a time and as inexpensively as possible, chiefly by using well-advertised products; to include all the necessary vitamins and calories; to impress the guests with the looks of your dishes. Of course, few men would be taken in by any of this nonsense, not from any highly Christian motive, but simply because they want to eat a good meal. But we women too frequently are taken in by it, and we need to rethink the art of feeding our families in terms of the fully sacramental Christian view of life, or we will not be Christian cooks but become that horrible combination of dietitian and ladies' club caterer which seems to be the ideal of the American woman as she is presented by commerce today.

In the first place we have to remember that we are not trying to feed human animals, who only need certain amounts and combinations of proteins, starches, minerals and so on in order to be well taken care of. We are attending to the physical nourishment of members of the Mystical Body of Christ, children of God and heirs of heaven, who need to be able to find, in the food we set before them not only bodily food but an analogy, a reflection of that heavenly food which has in itself the "sweetness of every taste." It was by no accident that Our Lord chose food and drink as the materials of the greatest of the Sacraments. We should, therefore, try to cure ourselves of that curious inhuman indifference to real food which is such a strange characteristic of many Americans, which is not the result of asceticism, but of secularism, of that separation of man's physical from his spiritual life which is now resulting in contempt for the physical, equally with a neglect of the spiritual. We should

cultivate, rather, that loving attention to the needs and desires of our family, which caused Our Lord himself, in the glory of his risen life to prepare bread and cook fish for his hungry disciples after their night of fishing; should see our cooking as an opportunity to mirror, in this lower order, his skill and wisdom and love in making himself the Bread of life:

We Christian cooks should also plan our meals in accordance with the feasts and fasts of the Church, and with that recurrence year by year of special dishes for special occasions which is so dear to the heart of children and of all normal people, and so well in accord with the Church's own practice. (In this connection, somebody should get together a book of recipes for the traditional Christian dishes of all countries throughout the liturgical year. Then we each could choose and adapt those which best fit in with our way of life, which are best suited to become our family's traditional foods on feasts and fasts.)

Anybody who enjoys cooking, as I do, could go on indefinitely about the possibilities of "sacramentalizing" this particular household art. But there is also the far less obviously Christian art of cleaning and washing. How can we sacramentalize for ourselves and our children what, by nature, seems to many of us nothing but a disagreeable laborious job? First of all, we can begin to think about and do it as a reflection of the sacramental cleanings and washings of the Church. Any water is, potentially, the material for the Sacrament of Baptism; all cleansing can be a reflection of the washing and cleansing of our souls by the Sacraments of Baptism and Penance. We can notice and bring to the attention of our children the wonderful words of the Church about water used in the blessing of a font, in blessing holy water and so on, and the many verses in the Psalms which speak of washing and cleaning souls and minds and wills. If we try to make such thoughts a habit of mind, then we can begin to do our cleaning and washing as a preparation for, a part of, the whole cleansing of the world for the coming of Christ at which the Church herself is working, at which Christ Our Lord is working for the glory of his Father. And we can also try to do our washing and cleaning in accordance with the weekly and seasonal life of the Church, making Saturday a day of preparation for Sunday to greet the day of the Lord each week with a bright and shining home, making vigils also days of preparation for feasts in this order, so that we may more fully realize and make our work a preparation for, a part of the Church's own work. The ways of sacramentalizing this art are not difficult to see. The only difficulty comes in consistently practicing them!

Lastly, there are the communicative arts of family life, such as family prayer, conversation and singing and entertaining and home decoration, all the arts by which the members of a family enlighten and sympathize with and delight one another and their guests, those arts by which we communicate our love for one another and

for God. Here again it is not difficult to see how such arts can be made sacramental and liturgical, the only difficulty comes in consistently so doing them.

The arrangement and decoration of our houses, for example, should follow the central principle of the arrangement and decoration of a church. Everything, that is, should help, not hinder, the people inhabiting the house to know and love and serve God and one another. So our houses should shine with at least a refraction of the splendor of order which is true beauty. But so also the life and living should be more than the mere raiment and means of living. A house which is so prim and painfully tidy that nobody can be at home in it, certainly is not a Christian home; and a housewife whose first care is to remove specks of dirt tends to hinder rather than assist her family to live fully Christian lives. Again, our rooms should be arranged for what we are going to do in them, not according to some interior decorator's dream. A living room should be a room to be lived in, a room in which people can comfortably talk to one another, a room in which they can read or write or sew or play; and as far as we can, we should try to arrange the lighting and the furniture and the decorations in accordance with such needs. Then we will not fill our rooms with delicate and useless junk which gets in people's way, of which children must be far too careful, which exists only for looks and does not please anybody at all. And we will try to choose curtains and hangings and chair-covers and so on, as well as all works of fine art, so that these things may refresh and delight the eyes and minds of those who see them, and may show them, not the wild or commercial dreams of some textile designer or painter, but the beauty of God as mirrored in creation and seen, loved, focused and reproduced by artists to fill a particular need of human living.

Of course our homes should also speak to everyone who enters them of the Mysteries of Christ, of Our Lady and the saints, and speak in such a way that we and our children and our guests can learn from looking at them to know Our Lord and His Mother and the saints better and to love them more. This will mean that we choose every work of religious art with the greatest care; choosing a crucifix, for example, which will teach ourselves and our own friends and neighbors to know and love Our Lord in his whole redeeming work, which will stand up under the test of daily and yearly contemplation, rather than a crucifix which simply is a crucifix by name, or one which might teach people of completely different cultures and backgrounds to love Our Lord, but which will certainly not help us. Then again, we can try to vary the decoration of our houses in accordance with the Church's feasts and seasons, but this most important subject has already been admirably treated by Mrs. Mueller in her pamphlets, "Family Life in Christ," and "Our Children's Year of Grace," and I could not even begin to do it such justice.

If our houses are thus arranged and decorated in accordance with the principles of true liturgical art, we need not worry if by necessity they also look rather threadbare and well-worn. For it is not the money spent on it, but the intelligence and care and love which uses the money and skill and materials available, which make either a church or a home a true work of Christian art. Moreover, if we so arrange and decorate our houses, and if we allow and encourage and teach children to help us with this family work of art, we will not need to worry about their coming to know and love the finer things of life, or the fine arts, for they will have lived among such things and have helped to make them all the years of their childhood.

Not only among, but permeating and forming the practice of all these Christian family arts, should be, of course, the art of family singing. "He who loves, sings," and if we are trying to love and serve God and our neighbor we shall certainly want to sing. But family singing, by and large, is almost completely a lost art in America today. We have to reconstruct it in ourselves and our families from its roots. And these roots lie in the desire to express by song one's feeling in prayer and play and work. It does not take any formal musical training to sing the simple Gregorian melodies of the Antiphons of Our Lady, of a simple Mass and so on, as a part of family prayer. Mrs. Justine Ward has worked out a whole series of books, primarily for schools, which any parents could use to train themselves and their children in the art of singing. And people who can afford records can use the best models of Gregorian to train their family's ears and voices. In the growing number of parishes where Gregorian singing is made the parish's own song of worship of God, there will be little difficulty in continuing such singing in our homes. Instructed and formed by the Church's own song, our taste in music and that of our children will be formed — or reformed — to reject the cheap and the vulgar and the merely noisy, to love the best in music in all its forms. And so instructed and formed, we will begin naturally and unself-consciously to sing while we work and play, to make family singing one of our greatest pleasures and means of mutual delight. Moreover, anything that we can do to make the Church's songs our family's songs will be of overwhelming importance in helping us to live the life of the Church and in preparing us to take part in the community song of the family of God in our parish day by day and season by season. For a song, sung over and over, till it forms the very habit and structure of our minds and nerves, is more powerful than pages of instruction in words alone. We Americans are now accustomed to using music as a drug to excite emotions, as a substitute for thought and conversation. Let us take all the means at our disposal to make it once more a truly sacramental, liturgical art, by which we worship God while we come to know and love him better, by which we refresh ourselves in our service and delight him and one another.

This presentation of the power of the sacramental, liturgical spirit to form and re-form all the arts of family life has necessarily only sketched the outlines of the truly Christian pattern, and sketched them most imperfectly. We who have accepted for years the standards of our civilization, that work is for horses, that we are made for better things, have to accustom ourselves slowly to the truly Christian idea. We have slowly to accustom ourselves, by a consistent day to day effort, to the realization that our housework, our family work is itself our work for God, is an art to be practiced as a sacramental and liturgical art. Anyone who began married life with such hazy and mistaken notions about its tasks as I did, and with such little natural aptitude or training in their exercise, as I had, can only point out a road on which she has hardly begun to travel. Further generations, trained in the full liturgical life and outlook of the Church from childhood, will, please God, be able to smile at such an elementary effort to show how the work and play of family life can be integrated into true family life in Christ. The idea will be a truism, self-evident, not needing to be said at all, let alone explained at such length. But to all those who have begun, or who might begin family life as we did, with as little notion of the glorious possibilities of its most ordinary aspects, as well as to you, fathers and sisters, who must train and help and encourage us, my husband and I humbly offer this paper, hoping that it be of some service in achieving our common aim of family life in Christ.

ACTIVE CHAIRMAN: Thank you, Mrs. Ryan, for this splendid presentation of a thoroughly Christian pattern of home life.

MR. RYAN (*Massachusetts*): What I would like to point out is that, in these two papers, you have seen the difference between more or less commonsense analysis of the requirements of family life and a beautiful demonstration of how those requirements could be lived up to. Because there are so many sisters, many of whom will be concerned with the teaching of one of the arts, I would like to call their attention to the fact that, if they can get their students to appreciate first symbolism, and then realize that Monsignor Hellriegel's marvelous mother was a poet of the highest order, the kind that they should imitate, they will have contributed greatly to the fulfillment of this ideal.

St. Thomas says that God alone could make things that would stand for other things. People are inclined to think that the great poet is the person who can make words to stand for thoughts. Still the great poet is the one who can make the things that God made come home to the people. The biggest single difficulty that faces America today is the fact that they are ashamed to be poetic, are self-conscious about it. Not only do they fail to use the symbols of poetry and art generally, for instance, very few of them

would try to state their ideal of life in terms of a pictorial exposition of any kind; they think there is something curious about that. But they are doubly afraid of a physical act in which they use their whole person symbolically — dancing before the Lord seems almost shocking to most people, similarly such a thing as making those three crosses on the loaf of bread would require for a great many housewives a positive act of courage the first time it was done.

FATHER NEWMAN: I am convinced that what Monsignor says can be carried out practically. If Monsignor Hellriegel had a wonderful mother, I had a very wonderful father. Back in the hills, we didn't even have a parish church, but we had liturgy around the clock and around the cycle of the year. It surprised me to find out after I got out in the world that everybody else didn't do the same thing.

CATECHIST KNAPP: Monsignor Hellriegel has stated many things today that I had always longed for in my life. I do not think I am alone in that. Many have wanted it, and I think many still do.

I think one of the things that we'll have to come to is to be different. One lady came to the microphone and mentioned the little difficulty that the children are putting up. Well, it will have to be explained to them that we have to be different. We are children of God, and we cannot follow the example that is given by the pagans around. But, as children of God, we have got to set them the example; and if we can make the children realize that (and the parents have to help), I think it will be helpful.

ACTIVE CHAIRMAN: Thank you, Sister. I wish now to thank our two speakers again from the bottom of my heart, and I will ask Father Mulcahy to close the session by leading us in Vespers.

(*Vespers*)

## EVENING SESSION

### (*October 16*)

This session was opened by the Active Chairman, Reverend Thomas Carroll, President of the Liturgical Conference.

ACTIVE CHAIRMAN: We shall open this session with the Collect of today's Mass.

(*Prayer*)

ACTIVE CHAIRMAN: The first part of tonight's session is a discussion entitled "Liturgy and Life" to be carried on by two married couples. The former couple is Mr. and Mrs. John Julian Ryan, who were known to most of you before this Liturgical Week began and who have become better known to all of us for their contributions to this week.

MR. RYAN: I think we should begin this discussion on the heights and work down. Generally when people talk about marriage and sometimes about the other sacraments, they start as if it were natural to approach a religious subject from the ground up. Sometimes we wonder what would happen if the priesthood were presented to young seminarians in the same way that marriage is often presented to the laity, scil. what their rights are, how many dangers there are, how many unpleasant times they face, and, in general, what a terrific torture they are in for. How anyone would ever become a priest under those circumstances is quite a puzzle. When people discuss marriage, frequently the first thing they talk about is rights. You get the notion that somehow or other the whole thing is a matter from the beginning of a quarrel and that the proper view of it is to see how much justice you have on your side in the inevitable quarrel.

Now, of course, that is a ridiculous point of view and thoroughly upside down. We should start, of course, for any appreciation of things like this as high up as we can get, and the higher we get the closer we get to the perfect family which happens to be the Trinity. Have you anything to add to that, Mary?

MRS. RYAN: I think that one thing that is frequently upside down is the position of father and mother. The general sentimental American feeling has made the mother "Dear Old Mom" or else the family drudge, but seldom a real person in her own right or helpmate of her husband. That is something we have to think through; we must make the father truly the head of the house and the mother truly his helpmate, and try to revise that sentimental idea of Mother's Day and all the telegrams.

MR. RYAN: Sometimes you get the impression when you read of family life that there is a man around the house somewhere, but just what he is doing is a little hard to figure out in relationship to the children or to any of the things that make a home a home. They are willing to admit that he can go out and make a good living and perhaps read the newspaper after a heavy meal, but the notion that he is in any sense the bishop of the house becomes something of a shock to most people. Now, it shouldn't. It is only because we have got away from the normal ways of thinking that we aren't even as religious as the pagans whom we criticize occasionally. Even the ancient Greeks and Romans thought of the household as a religious unit first.

The reason why the wife was carried over the threshold is not just that it is something very nice; the reason is that the wife is giving up her religion to adopt the religion of her husband, the household religion. He was so much the priest of that religion, and necessarily so, that if he died and there was no son, they would go out and get a boy to become the priest in his stead, in order to take care of the household rites of that family. The same thing is true of a larger unit, the tribe and the city as a whole. In other words, they were groping toward the notion which we have of the Mystical Body made up of, you might say, the household and then of the tribe.

Now, if we just reverse our usual ways of thinking and consider that maybe God meant marriage to be in a sense a reflection of the Holy Trinity and that such is the first view of it, we shall be thinking first in terms of love and then in terms of right. I say this because people have forgotten

today what love actually is. Most of them think that it is a desire. Well, it may start as that, but that is not truly married love. And I give you this from the most pagan psychologist I have ever read in my life. But on the humanistic level he came to the conclusion one is not in love until he has a great desire to yield and to possess. And the Blessed Trinity is the model of union. Each person yields to the other with infinite love.

Perfect married love is that in which one gains the perfect possession and unity of the other person by yielding one's whole person to that other person. The moment one begins to say, "What do I get out of it?" both of them begin to play cagey; and neither gets anything except the divorce court. Now, if they marry with the desire alone which hasn't gone through the stage of wishing to do something for that person, for that person's sake, it is a loveless marriage. It is a marriage of desire but not of love. Possibly difference between the Old Testament and the New can be seen in the fact in the Psalms there is more concern expressed about the reward than there is about the giving, whereas, in the New Testament Our Lord is always telling us that we must lose ourselves in order to gain ourselves.

Now, the Blessed Trinity, as you might say, is the perfect example of that, if we take these things somewhat metaphorically. It is losing of one person to the other person whereby they also gain one another. I say this because some people can think the marriage of romantic desire only and not the marriage of Christian love; and they don't see any connection between marriage and the divine action. They don't understand what Our Lord means by having to lose your soul in order to gain it. Marriage is one of the perfect ways of losing yourself in order to gain yourself, because by losing yourself you gain a completion which another person can give you. You become one because each completes the other, and the two, like a sort of jigsaw puzzle, complete one another.

MRS. RYAN: One of the great difficulties of family life today, as all of us know it, is getting help of any kind. In a normal parish and community, as it used to be, a young mother would have relatives and friends in the community who would rush to her aid when the babies were small and sickness and so forth were present. Now there is very little like that, unless you are fortunate enough to have aunts and mothers who are free to come and help you.

One of the points I wish to bring out is that in parishes something like a guild to help mothers should be formed of girls who want to learn more about housekeeping before they themselves are married, who would be taken into homes as apprentices and paid properly; they would be there both to help and learn. That might be a point of discussion both by pastors and by the unmarried girls here who might be interested in doing such a thing.

MR. RYAN: Once there is a realization that relationship between husband and wife is one of love, one should be trying as far as possible to make the marriage a success. All that simply means is to make a Christian home. However, that requires a great deal of art and an enormous amount of grace. One of the central difficulties is that the atmosphere of grace is lacking, which is necessary even for the proper prosecution of an art, because the spiritual controls the moral and the technical in life. Consequently, the

family, if it is an isolated unit surrounded by selfishness, is not able to see its position clearly and to go about realizing its full potentialities. It doesn't see that man and wife are a pair of artists who in their love can become fitting symbols for the marriage of God with the soul, of Christ with the Church in the Mystical Body, and form a marriage which itself will help other people to form similar marriages until the whole parish has become one enormous family with all the families realizing the grace of unity with Christ.

The difficulty of having the atmosphere of grace for carrying on this work to its highest degree of perfection is extremely great. Ordinarily people are likely to think of the home, not as something spiritual and beautiful in itself, but as something in which individuals are helped out by other individuals to be individuals. They have not thought of the members of the family. They think of the home as something to use, not as something to be incorporated with. They think of the family as something to use, not as a unit to be incorporated into a still larger unit of the Mystical Body of Christ, the parish. All this, because of the great individualism and secularism of the last few centuries.

The obstacles we have to overcome, of course, can be generally summarized as individualism and materialism and secularism: individualism, the family made up of just a group of individuals all trying to be themselves and never thinking in terms of forming a larger unit; materialism, the family being thought of as a place in which they are well fed, well clothed, housed, sheltered, and with leave to go to the movies as soon as possible; and secularism, of course, the view that it is just a place in which two people live who have made a contract, but who do not see it in any sense as symbolic of grace, which brings a spiritual grace and is meant as a spiritual grace.

Mrs. Ryan: I think most of us know the difficulties that stand in the way of reconstruction of the home such as has been pictured in the talks here. It is all too obvious what you face who are about to marry and who are married already. What you wish are suggested remedies.

Mr. Ryan: The first thing that every Catholic can do to help reconstruct family life of Christ is to increase his own knowledge and appreciation above all of the full sacramental, liturgical life of the Church and then to encourage family life by every means in his own power. If he has no family life of his own, to do what he can to help other families, and, of course, to encourage all legislation which will better family wages for better housing and all those things which are the material basis of family life. Then, above all, I think every Catholic needs to be told one thing, not simply about this sacrament but about his whole religion, that he should learn really to believe in its goodness. The Catholic religion can offer him so much more that he will be blinded by the splendor of it unless he has enough faith and hope to accept that. If he is told he is in the image and likeness of God, that his relationship with his wife is the relationship, in a slightly different form, of Christ to the Church and of God to the soul, that he is a priest, that he is of a royal priesthood, that he has a dignity so great that no one, no king on earth who is not baptized, can come anywhere near approaching it, and that he should regard his child as a treasure in the image and likeness of Christ; if Catholics can be given that point of view, which has a danger of

seeming too good to be true, I think the world can have faith and cling to it. But the splendor of what we have faith in is so dazzling that we sometimes lose hope, especially when everybody around us is telling us that we are practically nothing but higher animals and the whole business of marriage is a meaningless and commercial and rather disgusting affair.

So, it seems to me that the big necessity for all Catholics in these days is first of all, to discover the splendor of their heritage and then get their eyes accustomed to it, so that they can really believe in it and enact it at all times. After that, it seems to me that the priests in their sermons should refer to the highest ideals of Catholicism, not just to the morals or negative morals. We should sense the wonder and the dignity and the privilege that the Catholic enjoys in every field and above all in marriage, which is degraded on all sides. For now we think first of its ugliness rather than of its transcendent beauty, its divine beauty. If such instruction were alive and inspiring then a good many of these things will begin to take care of themselves. People once inspired by any such vision can carry on their life in accordance with it.

For teachers, of course, every fact, every truth they learn and teach themselves should be correlated with divine truth. Many of them have forgotten what St. Augustine says, that unless every truth is raised to the divine they are committing practically the sin of curiosity, that is, of favoring the desire simply to know things rather than to know things in order to see them as symbols of God. St. Thomas holds that same position. I think the biggest single thing a parent can do is to continue, once he has this vision, to act naturally about it, thoroughly convinced about it, and to use ingenuity in all his actions to make it come true in other situations.

ACTIVE CHAIRMAN: Thank you Mr. and Mrs. Ryan. The second couple who are to add their contribution to this discussion of "Liturgy and Life" is Mr. and Mrs. Emerson Hynes. Mr. Hynes is a professor at Saint John's in Collegeville, Minnesota.

MR. HYNES: One of the things that my wife and I have learned in our five years of married life is the necessity of the converse of that idea that charity is the mark of a Christian. We Christians today, in family life especially, must remember that someone has to take charity if others are going to give it fully. The Christian family is the best place to receive charity, better than any other place. Our being here at this Liturgical Week, for example, is the result of the charity of a good many people.

One of the ideas that my wife and I want to stress is that we must look upon the family today as being in a new situation, as having problems that the family never had before. I can mention only a few of them briefly. Because of the fact that we have lost a good deal of community spirit in organization and in the industrial world in which we live, the family is much more on its own. We need to receive charity. Yet some families, and ourselves included when we started, thought it was kind of a stigma to receive charity and help, but that is because we are so isolated in most cases. Relatives move away; there is no longer the same intimate parish spirit. The problem of the family has become an individual one, and that means that the family must have special help and special techniques developed for the era in which we live.

Insecurity is one of the things that bothers every family today. The whole question of birth control or spaced families is not one of malice or bad will; but rather the family that was once pretty well self-sufficient is today isolated. It has no land of its own; it has no relatives to help it. Eighty percent of the people in this country are wage-earners. They feel their insecurity. Their income lasts only until the next week or next month, and fluctuating income and the prospect of unemployment leers at many families today. I think we have to understand that.

This is a new situation in which the family has been never before in its history. It is alone, and its economic livelihood is dependent upon a system over which it has no control. People are fearsome of having children and of the problems of trying to rear them. The way we make a living is different now from any time in history. Before the husband and wife worked at home. The members of the family grew up together, but outside the rural areas that is hardly true today. That unity which must have come from working together, which makes for unity, has gone. The children oftentimes grow up in less fortunate circumstances, haven't a place where they can work at home. They become an economic liability; and they become a problem too for parents who do not know what to do with them. Are they going to have the opportunity to work?

We are living in a materialistic age, an age of progress. Some of that progress is good, but it all has a price. Its price is a higher standard of living, which means the family income and the things we expect for our children are much more than those formerly required. That is the situation, and you can't expect the family to give up all the things that are costly and live like eccentrics. Yet the cost is so great, if they are going to maintain this higher standard of living. I don't mean only electricity and refrigerators and things like that, but twelve years of education for the children; it takes much longer to educate children today.

I think we also have much less training in family life, and people are much less prepared for family life. They used to get that training from their parents, but today the average girl doesn't have a dowry of skill, to say nothing of the dowry of money. The husband isn't prepared in any way to set forth on this business of trying to rear a family.

My principal point was, first of all, to try to bring home that we need the sympathy and the understanding for the family today that was not required previously. Then we also need a spiritual strength, and we finally need the techniques of that spiritual strength. The Ryans have spoken of this. We need to have a positive dogma of Christian marriage, the theology of Christian marriage in its positive form taught to us, not just the things to do, but the fundamentals of Christian marriage and the fact that marriage is a sacrament, a continuous sacrament, the parents realizing that they always have a sacrament and to have the same respect for the sacrament of marriage that we have for the other sacraments. If we had that feeling, we wouldn't think of back-biting and quarrelling and snarling in the presence of one another.

Then the final point is the age-old idea that, after all, our children are adopted by God. If this new age has brought additional responsibilities and made it very difficult to rear a family and given many problems, we must bring back again into Christian thought the idea that our children are adopted by God and that they are not just our responsibility alone.

I think it is almost impossible to meet some of the problems and responsibility of family life without that tremendous significance, that through baptism our children are not just children. They are God's children, and, after a fashion, he has to take the responsibility for them too, that he has to take care of them.

I recall reading the last Gospel for many years. But not until we decided to have our own family did I realize the significance of it, "He came into his own . . . and as many as received him he gave them power to be made sons of God, to them that believed in his name who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

You see how that fits in with our family responsibility. Our children are born of our flesh, but also of God's will. Hence we do not have the full responsibility. We can share that. It is a glorious thing. It is a great dignity that Christian marriage has, for in a sense we call upon God to perform a miracle, we can force him to create a soul; in no other way does he choose to do that. What a dignity to our action and to our unity that God would create a soul; not only create it, but also adopt it and make it his own. I think that this positive slant, this realization can be talked about for hours, so rich is its meaning. Christ prepared marriage for Christians in a marvelous way, made it the only association of natural life which is a sacrament; he made it a sacrament not only on the wedding day but a continual sacrament always with us, so that we can have the same respect and the same strength, which is the important thing, all day long and every day. He has even adopted our children and made them his own sons and taken from us the responsibility, that fear of modern problems, in particular, that have been brought upon the family.

Just one word about the idea that because of these new problems we need new techniques. The new problems have occasioned the lack of family unity. The husband works away; the children go away to school; and the mother has her organizations. We need perhaps a restoration of some family conferences in which the family gets together once in a while, once a week, to review events and achieve a unity on its own problems. It could start out with the Mass of the day as a spiritual meditation on the practical level. In our daily lives, as my wife and I talked it over, there are lots of things that such a family conference could smooth over. Our own children are too small to get in on the family conference. Nevertheless I might suggest some of the practical things that can be talked about and give a motivation that they shall be done cooperatively.

Who leaves the hair on the wash bowl? Who takes all the Sunday papers and tears them up and doesn't leave them for anybody else? What about radio programs, do you have your way all the time? Are you willing to shut off the radio for the sake of the family's privacy? How about getting up and going to bed? What about being on time for meals and being there and staying long enough in order to say the prayers after meals?

If you stop to think about it, there are hundreds of little things, little things which children may misunderstand and which may come out only in a fit of anger. That is no time to talk about it. The time to talk about it is once a week or two weeks, not in a sort of sudden way as though the parents and children are equal, but in the family conference with the father, as head and authority, trying to make his family more Christian and all trying to work together to help one another and making concessions to one another.

Another point of the technique is the question of the development of some way to get around this problem of the woman being all alone. For the burden is placed on the mother, especially. It is the whole idea that young girls today think it is glamorous to work in a store, or at any kind of a job, to make all kinds of sacrifices to sell pins for patriotic and fraternal societies. They will do the most atrocious things with the idea of promoting the school. But the idea of working in the home, of serving as an apprentice to the Christian mother lacks dignity in a way. Nobody wants to do it.

Even living in a rural area, we found many difficulties in finding girls who would want to help. Here is something that could be done in every parish society, not just to talk about the beauties and blessings of the Christian marriage, but to do something positive in the development of a technique to take the place of the relatives who used to help the mothers out when they had large families, to take the place of friends. It means a positive effort to get young girls on a spiritual basis to realize that this is a training in Christian marriage. Now they give themselves to spectacular assignments that the school may run. But they should give themselves where it is really needed, relieving the mother every week for a few hours taking care of her children, doing a little work without ostentation. Could we develop a society of young girls who would dedicate themselves to helping Christian mothers in a spirit of charity and at the same time would serve an apprenticeship for their own marriage, something which has more dignity than any of the careers that girls are putting themselves through.

Those would be two of many different ways I would like to mention in which we could restore a Christian spirit and help married people meet some of the problems the family faces today.

Mrs. Hynes: I think that the point about the help for the mother is not just that the mother must be released to go away from home or that she must be released, but that she can do a better job of training the children if she is relieved from the strain and fatigue. I do think probably one of the big problems to a mother is fatigue when she has many small children. If she is not too tired she may take time to teach them prayers, liturgical symbols, talk to them a little more, whereas, if she is really too tired and really too busy, she can't take the time to do that sort of thing.

Mr. Hynes: As a father I would like to ask her if she speaks from experience.

Mrs. Hynes: My oldest one is four, and the youngest one is seven months, and we have four, so you can see what I mean. The oldest one and the second one have learned to pray and they like to pray and they insist on saying their prayers. They like to hear me say the morning prayers and night prayers. They learn them very well, and they insist on saying them. We have the liturgical symbols in our kitchen. They know them in an offhand way because they see them every day, and they hear them explained occasionally. You can do that in the home if you can take the time and explain things to them occasionally, more than if you set aside so many minutes a week for Christian training. They learn it every day in a much better fashion.

I do think that perhaps mothers might be somewhat at fault in the girls

not wanting to help them. Maybe mothers that have hired girls have asked too much of them, but in a parish guild I don't think that would be possible if you have a feeling of unity within the parish. You couldn't abuse the privilege of asking the girls to help you purely from the spirit of charity. Hence you wouldn't ask them to make great sacrifices on a big day or something of that sort; but if they could help you once in a while because they knew they would have families and might need help sometimes too, then there would be a different feeling in this arrangement of the woman and the girl who is helping her.

MR. HYNES: I want to add a word to the priests and to the pastors in regard to the necessity of the positive doctrine, the doctrine of Christian marriage, on the question of having children. It is not the way of the Church to replace one fear with another fear. It is a fact that people are afraid of having more children; the obstacles are great, the economic ones, and you can't replace the fear which may cause them to want to practice birth control by another fear, hell fire. But it can be replaced by this doctrine that, after all, it is God's way, they are God's children and if you do your part, no matter what happens, it will be taken care of.

We need to remember that. If you leave out God's part, you will start justifying the spacing of families and you will never be able to understand the mystery of birth. By that I mean that a father may die when the children are young or the mother may die in childbirth or the children may be born in the world where the families are impoverished, where they have that terrible poverty which weighs people down, that children may be born into a family which is striken in a war-torn world. To the secular mind that is an evil. It is only when you see that our children are not our children but God's children that you can understand this condition where children are born where the parents are unable to take care of them, or one parent dies, or one parent is no good, a drunk, or the wife deserts the children and they just grow up bones and die young. For such cases we need a Christian theology of marriage.

We don't have to have an insurance policy that will carry every child all the way through college in order to have the child; we don't have to have every guarantee. We can't have it anyway. If we understand that, I think that some of the problems which do beset people will rest easier with them. It is not all malice. It is just that there is a fear born of the kind of age we live in. Let's not replace that fear with another fear but with the Christian doctrine.

ACTIVE CHAIRMAN: Thank you, Mr. and Mrs. Hynes for your inspiring words and example. It is now time for me to call on our next speaker. His subject is "The Family and Catholic Action." Before I introduce Monsignor Hillenbrand, who is a Pastor in the Archdiocese of Chicago, I want to say this about him: I have met a great many young priests from various parts of the United States, and Monsignor Hillenbrand has done more inspiring work among them than any other man I know. Having heard, met, or known him is a real bond among priests. He has inspired young priests, he is inspiring young people, and I know that he is going to inspire all of us tonight. Monsignor Hillenbrand.

# THE FAMILY AND CATHOLIC ACTION

Right Reverend Reynold Hillenbrand

When Pius XII addressed an encyclical to the United States, after some words of praise, he pointed out with sharp realism the evils which harry us. And among them what has happened to the family: "levity in entering into marriage, divorce, the break-up of the family, the cooling of mutual affection between parents and children, birth control, the enfeeblement of the race." [1] These days in Denver have confirmed our conviction of the breakdown which has been accentuated by the war. Not for a decade or a generation shall we be able to measure its demoralizing effects. On a train recently I asked a boy (his four great-grandfathers had been Presbyterian ministers) who was going to Norfolk to marry a Catholic girl, what he thought was the worst effect of the war. Without pause he answered "that the family took a beating." The evidence for that is at hand: the altogether too frequent infidelity of the married men and its effect upon the younger men in service, the unabashed looseness of the unmarried, the hasty marriages, the infidelity back home, the growing incidence of social disease. It is not a pretty picture.

It is in the same encyclical that Pius XII lists a number of organizations which he commends. At the top of the list and distinct from the rest is Catholic Action.[2]

My task is to put these two together. Surely the first thing is to understand what Catholic Action is. Back in 1934 Pius XI said: "Before all else we must pray to be understood." [3] In this country, particularly, where everything Catholic has at one time or another been called Catholic Action, the misunderstanding has been persistent. To say that something like visiting the sick is not Catholic Action, is not to say that it is not altogether admirable. The definition of Catholic Action you have often heard: "the participation of the laity in the apostolate of the hierarchy." [4] It is, therefore, something inherent in the Church and as old as the Church is old. But in our day, Pius XI said, it has been given a new form, better calculated to meet the necessities of our times.[5] We can sum up this new form by saying that Catholic Action must be organized, specialized, and mandated.

Catholic Action is an organization in its own right — standing, as it were, upon its own feet. The reason is a doctrinal one: it alone has an aim co-extensive with that of the Church. No one has said it better than Pius XI: "The hierarchical apostolate, and Catholic Action which co-operates with it, aim at realizing the whole program of the Divine Heart: the foundation, the extension, the stabilization of the Kingdom of Christ in individual souls, in families, in society

in all its possible expansions and ramifications, in all the depths that human activities can sound, when helped by the grace of God." [6]

Catholic Action must also be specialized according to age, sex, and vocation.* This is known as the apostolate of like to like. The apostles must come from people who have the same mentality and share the same problems. In general this specialization has followed along four broad lines: workers, farmers, students, professional people. In English speaking countries, including our own, the unmarried workers' movement has been called the "Young Christian Workers" and the students' movement, the "Young Christian Students." In Chicago, just by way of example, there are groups among parochial school, high school, and college students (both boys and girls); among workers, young men and young women; among married adults, men and women; and some stray groups, like teachers and graduate students.

Catholic Action must also be mandated, specially charged by the bishop, whose apostolate it undertakes to further. Ordinarily this is only done after the movement manifests some growth. There are a number of mandates in the United States.

In order to be effective there must also be method.† At the heart of the movement is a group of leaders, which is often called a cell. This group meets every week. The meeting runs along these lines: discussion of the New Testament, discussion of the liturgy, report on action, the inquiry. The inquiry is the core of the meeting, in which a problem of the environment is subjected to the classic process: see, judge, act. The inquiry aims at being realistic (seeing), thoroughly Christian (judging), getting something done (acting). It aims at taking things out of the endless talking stage and into some definite action.

The whole meeting can be summed up in Christ. The objective is to do something for Christ through the inquiry. To do the work of Christ one must see Christ ever more clearly. This is the function of the Scripture part of the meeting — to see Christ historically, as He walked among men; and of the liturgy part of the meeting — to see Christ contemporaneously, as He is in the world now, in His mystical Body, renewing His Redemption, trying to bring all things under the sway of His mighty redemptive power. Catholic Action aims, consequently, at creating apostles; aims at the formation of these apostles intellectually and, what is vastly more important, spiritually; and aims at penetration of an environment through these apostles.

Each cell has a priest as chaplain, but Pius XI wisely called him

* Here the author is speaking only of *specialized* Catholic Action. He is not referring to *general* Catholic Action of which Pius XI also spoke. Ed.

† The method described here is a very effective technique of specialized Catholic Action. In recognizing the effectiveness of this method the Popes have not excluded other methods of Catholic Action. Ed.

the "ecclesiastical assistant." [7] His work with Catholic Action is indispensable, yet he is only an outsider in this lay movement. His chief task is the spiritual formation of these apostles. His chief practical chore is helping the head of the cell with the preparation of the weekly meeting. He takes no part in the actual meeting, though it is a useful thing for him to listen to it.

The aim of Catholic Action is total — all of life. Very prominent in that aim is the family, which is the final sanctuary of human life, as Pius XII pointed out to the persecuted German Catholics. All other things may be taken away: churches sealed tight, schools closed, organizations destroyed. There still remains the home, a last refuge. Catholic Action has always concerned itself with the family not only because it is the proper province of the adults and the hope of youth, but also because Catholic Action instinctively (the gift of wisdom) rises to the defense when Christian life, and indeed human society, are being struck at their most vulnerable point.

A city worker in Catholic Action will concern himself with every phase of his environment. Roughly, there are four such phases: his place of work, his home, his recreation, his parish, though you can readily see this is no hard and fast distinction. For the young worker, a future marriage is all important. And these days a future marriage is associated with some misgiving, in light of the current divorce rate of one to every three marriages. The cry of "a new youth" means precisely "a new world through new families" — new in the sense that Christ is the new Man, in the sense that newness means "thoroughly Christian."

Even when they spend their effort in their working environment, Catholic Action workers have the family in mind. They intend to create that kind of economic life which will properly minister to the family. The girl workers, for example, consider the problem of their own wage scales because these directly affect the opportunity of men to be employed and to earn sufficiently, and thereby directly affect their own prospects for marriage. They are concerned, therefore, about the principle of equal wages for equal work which, incidentally, Pius XII insists upon,[8] because otherwise their earnings tend to depress the earnings of men and so influence the family for the worse.

The Catholic Action workers will be concerned, for the sake of the family, with unions, in order to create a structural, organic economic life, which Pius XI said would resemble the Mystical Body once it was functioning.[9] They would do this largely for the reason that our present disjointed economic life with a disproportionately small share of income reaching the workers and with its consequent recurring unemployment, does seriously affect the family. We had a grim appreciation of that in the 30's, the depression decade.

Student Catholic Action deals with a temporary phase of life, but it leads to adulthood, to work and to the family. While it must look to present school problems, it must also look to the future and give a formation for the whole of life. It is during the school years that ideas inimical to marriage often make their disastrous impact on the student mind. I have hardly a public school boy coming into Catholic Action whose conscience was right on the matter of dating, of love-making. Students have to probe into the problems of playing the field properly; of keeping serious company only with Catholics; of selecting a partner as a matter quite as much of judgment as of emotion; of being the right kind of people themselves with a sense of sacrifice and a sense of the greatness of their vocation.

Many people in Catholic Action used to think that all effort should be limited to the young people, to the unmarried. In time, so they argued, the adult movement will inevitably come. This is not a faultless conclusion. The breakdown of the family grows progressively more disastrous. It demands some immediate attention. In creating only youth groups, immense reservoirs of the apostolic spirit would remain untapped. If the adult movements are built simultaneously, young people will have a movement into which to go. At the same time there is immense apologetic value for the cause of Catholic Action in the work which the adult groups can do.

I can best speak to you about married people in Catholic Action by outlining the work in Chicago. Two young men concerned with what was happening in the world, consulted a priest about Catholic Action and as a result put together an adult cell. The men were dissimilar in working life, roughly similar in social background and education, exactly similar only in having families. They floundered around until a series of systematic inquiries into family life showed them their proper field.

No Catholic Action group can measure its effectiveness merely by the projects it undertakes. While projects get things done, there is not necessarily sufficient formation in them. I might say parenthetically that often enough it is not the people who help the priest the most who are the most admirable Catholics. They are sometimes wanting in their attitudes and in their understanding of what is important in the full Christian sense. Catholic Action people do acquire this. It is to a considerable extent the result of the subjecting of their environmental problems week by week, to the ruthlessly Christian process of the inquiry.

The projects, however, spell tangible accomplishment. The adult cells pioneered the Cana Day, a day of retreat for married couples. This entailed a lot of work: securing attendance, finding places, inviting priests, helping with food. The project grew so rapidly that an organization, called the Cana Conference, was created to take it over. This is now established as a diocesan project with a priest giv-

ing his full time to it. Not merely are Cana days held, but the couples (through the efforts of the cells) were gathered for a subsequent series of talks and discussions on the family. More recently the Pre-Cana Day has been devised for engaged couples. It is followed by three meetings in successive weeks, addressed by a priest, a doctor, an official of the chancery. This work, once inaugurated, has also been turned over to the Cana Conference.

The need was seen for a clinic to save faltering marriages from collapse. The chancery has now established it, the adult cells cooperating in selecting the personnel for the board and serving on it. Pre-marital instructions quite naturally come up for consideration. Courses were conducted at the Catholic Action headquarters. The adult Catholic Action people helped the chancery draft a marriage indoctrination course for high-school seniors. Another project was a series of family lectures. Ten or twelve couples were invited to someone's home five or six times to hear talks on special family problems.

In the large lake shore area north of the first suburb (Evanston), there is not a single boys' high school. The result is that the vast majority of the boys and girls gravitate to the public schools. This has been the condition for years. Though it was much lamented, nothing was done about it. Catholic Action cell members inquired into this problem, conducted a survey, discovered an overwhelming sentiment in favor of a high school, got the pastors together to consider the problem, sought a site for the school. With the priests they met the archbishop with the result that we are really getting somewhere with the problem that is crucial.

One of the very earliest projects was the Mass-study groups. Each of the cell members (sometimes both husband and wife are in Catholic Action) invited three or four couples to participate. They met in each other's homes for a number of weeks to cover a text, which has been either the Parsh-Busch pamphlet, "Study the Mass," or a simplification of this pamphlet, prepared by the Cleveland groups, called "Your Part in the Mass." After the small groups had finished, all the people participating were invited to one home on a Sunday evening. There was a talk on the Mass by a priest and a long quiz period to answer difficulties and to elaborate particular points. What the married groups did, was carried out last Lent by other Catholic Action federations in Chicago.

Two adult cells meet in my parish, one of men and the other of women. Due to their pioneering effort, we have a Cana Day each year on a parochial basis. The Mass-study groups have been introduced into the parish. The members of the groups were the enthusiastic supporters of the Dialogue Mass when we introduced it into the parish on Sundays. The women's group undertook to see all the families who had children in the public schools to induce them to transfer

their children. In doing this they saw that we needed a junior kindergarten. I personally look somewhat askance at a kindergarten for four year old children. Yet to meet the competition of the public schools in this suburban neighborhood, we had to have it, and now we do have it.

We have come to the point in Chicago where some of the men must branch off into specialized cells. We have more than enough lawyers to form a group. A cell of newspaper men is projected. The adults cannot all confine themselves to family problems and pass by their professional problems. When these professionally specialized cells are formed, they will of course devote some of their attention to their family problems. No adult cell could fulfill its purpose unless it did.

Yesterday Father Ellard, quoting Cardinal Villeneuve, said that the first charge upon the apostolate must be the liturgy. This must be, because the liturgy is the primary Christian thing. My conviction in the matter is that we shall not bring the people by and large, to the liturgy except through the effort of the Catholic Action apostles. The movement will create the people who are ready for the liturgy and eager for it and who will interest others as well. I have a parallel conviction in the labor field — a conviction, born of work in labor schools. The labor schools and the lecture courses will not be the solution, though they are part of it. We must create the apostles, who will see very readily that they need the intellectual formation that comes from labor schools and the other avenues of indoctrination. The liturgical apostolate and the social apostolate will grow, in the vigor which we want with all our hearts to see, when the small Catholic Action groups begin to multiply and when the Catholic Action movements grow. Some day I hope we shall have at our Liturgical Week, the Catholic Action apostles in great numbers. At Mons in 1937 the Catholic Action movements — the JOC, JEC JAC — were present in large force. Among other things at that meeting four thousand people sang the Mass with only a few moments preparation.

I should like to appeal to the priests here tonight in the words which Pius XII wrote only six weeks ago; when he expressed his wish that "priest in ever greater numbers, understanding this mission consecrate themselves without reserve to the important ministry of ecclesiastical assistance of the work of Catholic Action. This will demand from them, an effort of adaptation, of understanding, of coordination, which, while basically respecting the traditional rules of the Church's public law, knows also how to find the formulae and methods that correspond to new needs and to new necessities."[10] He hopes that priests in ever increasing numbers will set their hands to the task. It is not unattended by difficulties, but with the world as it is, it is as helpful a thing as a priest can do.

I would confess to a feeling of helplessness without Catholic Action. Occasionally, a priest meets a layman who is really apostolic

and really a formed Christian. It happens only occasionally. What a priest, however, is able to do in Catholic Action is to take a group of people (even the unprepossessing, if they have leadership) and form them into apostles. He can see them grow under his hand. Not that all the formation comes from the priest. Much of it comes from the movement, from the action engaged in, but the priest's contribution is indispensable.

Catholic Action is rooted in the liturgy. Indeed it is an extension of the liturgy. Why? Because it happens to be rooted in Christ — in Christ as we find him in the world. That is the complete Christ — Christ still in the world, one Living Thing with His members, acting through them and with them. The supreme thing He does with them is the Mass, the infinite Sacrifice, the Redemption renewed, and that is the very heart of the liturgy. We heard yesterday that the liturgy is the Mystical Body at prayer. I should like to observe that the liturgy, in its most complete sense, is the Mystical Body in action. For the Mass is the great Redemptive act, the sacrificial act, from which all other redemptive actions — including the most effective, Catholic Action — stem.

The apostles in Catholic Action, therefore, must derive their sense of the apostolate from the liturgy. They stand at the altar with Christ; they stand at the renewal of Christ's death, which was the restoration of the divine life. When Christ died upon His cross, He was not content merely to die; He wished the redemption brought into the souls of men. So the men and women in Catholic Action cannot merely stand with Christ at the great moment of the Redemption renewed. They must want to bring that redemption into the lives around them. They are enabled to do that in a superbly effective way in their specialized and organized movement.

Catholic Action apostles know that they stand at the altar as members of Christ Mystic and that they must, therefore, gather from their participation in the Mass an ever deeper sense of the Mystical Body. From it will spring the impulse to make the Body grow, to bring it to full maturity. It seems to me that adult, married people might be able, in a sense, to learn the oneness of the Mystical Body more easily than others. The Mystical Body is the closest union on earth — our oneness with Christ and with one another. It is closer than the union of husband and wife in marriage. Husband and wife are closer to each other for the fact that they are two Christians, one in Christ, than for the fact that they have been joined in one flesh and in one spirit through matrimony. Pope Pius XII told us that last Christmas.[11] And it must be so because the bond between them as Christians is the Holy Spirit, the soul of the Mystical Body. St. Paul says that matrimony is an image of the union of Christ and His Church. The image is not greater than what it reflects. If married people, therefore, have a sense of their own closeness, they can more

easily rise to a sense of oneness with Christians in the Mystical Body, for they know through faith that the latter union is the greater. Above all they must derive a profound sense of the Mystical Body from Mass, which is the greatest expression of the Mystical Body. They must carry away an interest in its growth, a dedication to its growth, so that Christ will grow in full stature and be able to lay this race of creatures, brought to a head in Him, at the feet of His Father, who will be all in all.

The married people in Catholic Action stand at the altar, conscious that the Mass is a sacrifice. They give themselves not only for the moment of Mass, but completely and consequently for the apostolate of that day, for the apostolate of a lifetime. They give themselves for all the demands that Catholic Action will make upon them to bring their family life, and the family life of others, more fully in Christ.

All this they have to learn from the liturgy, and they do learn it. I think, therefore, that we who are interested in the liturgy must likewise be interested in this great extension of it. Catholic Action in its turn can do much for liturgy, because it will bring masses of people to an appreciation of it and a hunger for it.

Once we create the apostles, we can better secure our hope for the family in this country. They will be able to fulfill the great injunction of Pius XII not only as regards the family but the whole of life,

> "We repose in you, sons and daughters of Catholic Action our hope for the future. In this grave hour . . . we fix our glance on Catholic Action. And we comfort our soul in being hopeful and trustful, finding in it ardent and devoted collaborators in the great enterprise which, above all, weighs upon our spirit . . . the return of Christ into consciences, into families, into the relations between social classes, into civil order, and into international relations."[12]

This is his great vision. We must help him strike it real.

1. Pius XII, *Sertum Laetitiae*, November 1, 1939, paragraph 90.
2. *Ibid.*, paragraph 13.
3. Pius XI, Discourse to the Directors of the Union of Catholic Women of Italy, May 21, 1931.
4. Pius XI, Letter to the Columbian Hierarchy, June 6, 1934.
5. Pius XI, Letter to the Cardinal Archbishop of Toledo, November 6, 1929.
6. Pius XI, Discourse to the Catholic Associations of Rome, March 19, 1931.
7. Pius XI, *passim*, e.g. Discourse to Ecclesiastical Assistants of Young Men's Associations, September 14, 1925; Discourse to the Ecclesiastical Assistants of Italy, September 19, 1930.
8. Pius XII, Discourse to the Catholic Women of Rome, October 21, 1945.
9. Pius XI, *Quadragesimo Anno*, May 15, 1931, paragraph 90.
10. Letter of Msgr. Montini for Pius XII to Cardinal Suhard, 1946.
11. Pius XII, Christmas Eve Address to the College of Cardinals, 1945.
12. Pius XII, Address to the members of Italian Catholic Action, September 4, 1940.

ACTIVE CHAIRMAN: Thank you, Monsignor Hillenbrand. Are there any questions?

Father Reinhold: I would like to ask Monsignor Hillenbrand how many people there are in his Parish and how many in each of his cells, so that we would have some idea of the relative percentage of the people participating.

Monsignor Hillenbrand: Numbers are never looked for in the cell. In a school there might be two cells in each year. In a parish it would depend on the size of the parish. Mine happens to be a small one. We have only two cells. How many compose a cell? Three is not enough. Four limps along. The ideal cell is five to nine. When it gets beyond nine, you ought to begin to think of dividing.

Active Chairman: This session will now be concluded with the recitation of the Church's night prayer, Compline. Father Godfrey will lead us.

(*Compline*)

# Third Day

(*October 17*)

Feast of Saint Margaret Mary Alacoque — *Pontifical Mass*

## HOMILY

Reverend Alphonse E. Westhoff, *Pastor*

Saint Peter's Church, Kirkwood, Missouri

"I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in thy sight . . ." (Gospel of today's Mass)

The seventeenth century was an unhappy one in the history of God's people. The Church was still suffering from the effects of the religious upheaval of the previous century, the Protestant Reformation, the revolution which some have strikingly designated as the anti-liturgical revolt. The counter-reformation was strongly bolstered by the Council of Trent, which put into clear and definite form the whole body of Catholic thought on doctrine, discipline, morals and worship. But the seamless garment of Christ, torn by rebellion, was not completely mended; the wounds which the Spouse of Christ had received were again infected. Other heresies developed. At about the middle of the seventeenth century Jansenism came into being. It thrust its ugly form between God and the souls of men; it set up the barriers which held the faithful back from drinking copiously from the "fountains of the Savior"; it made God seem the God only of terrible judgment instead of the God of love.

At that time Margaret Mary Alacoque was born, July 22, 1647. To her was to be given, in the words of Saint Paul's epistle "the grace to preach the unsearchable riches of Christ and to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eternity in God." From early childhood she could say, as does the Introit in the words of the Psalmist: "How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord." She had an intense love for the Eucharistic Christ. At thirteen she made the vow to consecrate herself to her heavenly Spouse in the religious life. For a time, in

young womanhood, she seemed to forget the vow of her childhood, until one evening upon returning from a ball she experienced how "many waters cannot quench charity, neither can the floods drown it." (Gradual) A vision of the Savior in his sufferings impelled her and she entered the convent of the Visitation at Paray-le-Monial. "I sat down under his shadow whom I desired and his fruit was sweet to my palate." (Introit)

Within the first five years of her religious life she had the privilege of the series of manifestations in which she was commissioned to bring to the world anew the consciousness of the "charity of Christ which surpasseth all understanding." The devotion to the Sacred Heart did not start with her, but had begun to grow long before, in the twelfth and thirteenth centuries, in the fervent atmosphere of Benedictine monasteries. The two great Benedictine saints, Gertrude and Mechtilde, enjoyed visions not unlike those of St. Margaret Mary of four centuries later. Nevertheless, it was through the apparitions to our Saint of today that the feast of the Sacred Heart was introduced into the calendar of the Church's year and the devotion as we know it now became part of the life of devout Catholic people.

Too often the fear has been expressed that the growth of the liturgical movement threatens death to the devotion to the Sacred Heart. There need be no fear of that at all. In the introduction to the encyclical "Mystici Corporis" our Holy Father gives reasons for his official exposition of the doctrine of the Mystical Body and mentions that many are turning to a study of this dogma because 1) of a revived interest in the Sacred Liturgy, because 2) of the custom more widely spread of receiving Holy Communion frequently and because 3) of the more fervent devotion to the Sacred Heart of Jesus. Surely those three phenomena of Catholic life are not unrelated; they are closely knit. Souls devoted to the Sacred Heart of Jesus have nothing to fear but much to gain from the cultivation of the liturgical spirit.

Opposition to the practice of genuine devotion to the Sacred Heart on the part of those who wish to promote the liturgical apostolate would be senseless when the worship of the Sacred Heart is actually a part of the Liturgy. Do we not have the feast of the Sacred Heart and its octave celebrated in Mass and the Divine Office every year? And do we not have — and use — the privilege of the Votive Mass of the Sacred Heart for the First Friday? The fear of opposition is grounded upon the fact that we do not always agree with the form of expression this devotion takes in the practice of some very good people. I mean the "Good Night Sweet Jesus" type of sentimentality which characterizes some of the purely man-made prayers tacked on to this devotion. Surely exaggerated emotionalism is no essential part of devotion to the manly Heart of Christ.

What, after all, is devotion? Surely, something more than senti-

ment, more than sweet forms of prayer. Abbot Marmion points out its real meaning as derived from "devovere," to devote or consecrate oneself to a person beloved. A man is devoted to his wife, not when he whispers sweet nothings into her ear, but when he gives to her his whole love, unselfishly, and with the sacrifice of his own will for her welfare. Devotion to God is the highest expression, in action, of love for him. "Thou shalt love the Lord thy God, with thy whole heart, with thy whole soul and with thy whole mind." This whole denotes devotion: to love God with all oneself, without reserving anything; to love him to the point of giving oneself to his service without counting the cost. Thus understood devotion constitutes perfection. It is the flower of supernatural charity.

Thus we are to understand genuine devotion to the Sacred Heart of Jesus. It is our response in kind, if not in dignity and degree, to his human and divine love for us, a love which is expressed in his own words translated into action on the Cross — "Greater love than this no man hath, that a man lay down His life for his friend." And immediately after he had given proof of his love and committed his soul into the hands of his Heavenly Father, he allowed his Heart to be pierced by the soldier's lance. And from that Divine Heart, still warm with love for us came forth his Spouse, the Church.

And so, for the Church in our day, that Heart of Jesus is the symbol of Jesus' love, the love through which she came into being. It is the object of our adoration because it is a part of the human nature united by hypostatic union with Christ's divine nature in the oneness of his divine person. This is the "Heart that has so loved men and, instead of gratitude has received only ingratitude from the greater part of mankind." This is the Heart revealed to Saint Margaret Mary at Paray-le-Monial, it is to this loving Heart of Christ that we give the return of our devotedness, our wholehearted consecration to his service.

It was the saintly Pius X who gave the official impetus to the Liturgical Apostolate. His was the motto "Instaurare omnia in Christo," to bring all things to a head in Christ. And he gave the formula too for the accomplishment of that aim: "Active participation in the sacred mysteries and in the public and solemn prayer of the Church." If he had not said that perhaps we would not be assembled as we are here in Denver today. But possibly it is not so well known that it was the same Pontiff, who, not in public utterance but in private audience, gave the command: "Conquer for the heart of Jesus the sanctuary of every family." The practice is already widely spread of the enthronement of the Sacred Heart in the home. Rightly understood and rightly practiced that custom has notable influence for good in Catholic home and family life. It can serve as the means of fostering the genuine devotion to the Sacred Heart which implies the total giving of itself, by the family as a unit,

to the love and service of Christ. It can be a means toward making Christ the King of Christian homes. This practice of the enthronement, while non-liturgical in itself, can certainly be used with advantage to further the liturgical, that is the true Christian spirit in home and family life.

We are privileged to celebrate the Sacred Mysteries this morning in union with the chief shepherd of this Archdiocese in honor of Saint Margaret Mary Alacoque. She was God's instrument in awakening in the hearts of men new love for the Sacred Heart of the Son of God. Her life hidden away in the cloister was of no significance in the eyes of the world. But we who understand, make our profound act of thanksgiving to him who placed her in the world, in the prayer of our Lord himself: "I praise Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight" (Gospel). May our participation in this Holy Sacrifice be likewise our petition that God may make us, little as we are, acceptable instruments in his hands to cultivate in Christian families the spirit of genuine devotion, a spirit of devotedness, of whole-hearted, total giving of self to Christ. Ours is an age not unlike the dark days of the Jansenistic seventeenth century. It is not now fear and exaggerated reverence, but coldness, indifference, lack of understanding which keeps men away from the fonts of divine life. May we help to overcome that to the end that individuals and families may cultivate the true Christian spirit and by divinely established means become one with the Heart of Christ, Yea, Father, may it so seem good in thy sight!

## MORNING SESSION

### (*October 17*)

The meeting was called to order by the Active Chairman, Reverend Aloysius Wilmes, who began by leading in the recitation of Prime.

(*Prime*)

ACTIVE CHAIRMAN: The chairman is not going to make a long speech and steal time from the speakers who have important messages for us this morning. The subject of the former paper this morning is just for sisters, "The Family and Religious Families." It is going to be handled by a man who is well qualified to speak to you about it. He is Father Charles Schmitt of O'Fallon, Missouri.

# THE FAMILY AND RELIGIOUS FAMILIES

Reverend Charles Schmitt

The Christian family and the religious family are obviously different in their purpose, function and way of life. Yet the two states are mutually related and mutually complementary. It is this relation that justified the inclusion of this paper under the general theme of our week, "Family Life in Christ." The topic as assigned is to include two questions: first, the relation between marriage and the state of virginity which I hope to indicate as we discuss the meaning of the state of virginity and its unique excellence; second, the virgin's attitude to the problem of asceticism in its relation to the sacred liturgy. The key to this problem, which is simply the direction that the ascetical life should take, will be found, I think, in the answer to the question, why should there be in the Church virgins consecrated to God.

I beg leave to limit my discussion to virginity as applied to women, although in early ecclesiastical writings the term is also used to designate men living in celibacy. The paper is further limited to the consideration of the state of virginity as found in the present communities of religious women. In placing these limitations in no way do I wish to minimize the virtue of those women who for a noble motive prefer to remain unmarried; nor do I seek to diminish the glory of those who for the love of God devote a virginal life to the service of the Church, many of whom bind themselves by private vow and thus resemble the virgins of the early Church.

Within the scope of this paper then we consider virginity as a state of life freely chosen for the love of God and established by the vow of chastity. Christian maidens, gifted by God with the supernatural urge to seek God in a life of more intimate union, are prepared to forego the joys of this life. In the words of the Pontifical they wing their life's ambition and joy: "The kingdom of the world and all earthly glory I have despised for the love of our Lord Jesus Christ; whom seeing I have loved, whom believing I have greatly cherished" (Consecration of Virgins). This holy resolve is sealed by the sacred vow whereby they surrender themselves to Christ in a union of supernatural love. The union thus established, if persevered in, is not dissolved even by death. For when the Bridegroom comes the bride goes forth to meet him to enter upon the eternal phase, the full fruition and perfect realization of the spiritual union forged by the vow here on earth.

Mother Church, looking forward to this eternal achievement, joyfully invites the newly consecrated brides of Christ to come and receive the crown: "Veni Sponsa Christi . . . Come bride of Christ and receive the crown that was prepared for you from eternity."

Then placing the crown upon the head of the virgin, she says: "Receive the crown of virginal excellence" (Consecration of Virgins). Thus she indicates the final goal of virginity and summarizes the high regard and holy respect for the most excellent state of virginity traditionally maintained throughout the Church, beautifully and enthusiastically extolled in the writings of the Fathers. "Virgins," says St. Cyprian, "are the flower of the Church, the bloom and richness of spiritual grace, the genius of gladness, the work of praise and honor, inviolate and incorrupt, the image of God reflecting the holiness of the Lord, the nobler portion of the flock of Christ" (II Nocturn, Common of Virgins). What is the source of this singular excellence found in virginity transcending in perfection the glory of any other state that would invite the Christian maiden?

In discussing the nature of marriage during this Liturgical Week, it was amply shown that Christian marriage derives its noble significance and particular grace from the mystery of Christ's sacred nuptials with his bride the Church. It is in the self same mystery that virginity is rooted and from which this state derives its mystical significance and transcendent beauty and perfection. Virginity establishes with Christ a bridal relationship, a union of supernatural love with Jesus that is higher than that of every other member of the Mystical Body as such. (Dietrich von Hildebrand, In Defense of Purity, p. 125.)

All members of the Body share in the mystery of the Wedding of the Word with mankind. The human race has the sublime vocation of becoming the Mystical Body of Christ, of being the bride forever united to the Eternal Word. The Mystery of these sacred nuptials begins in the Incarnation. The Word became flesh, and St. Augustine tells us the bridal chamber of this great marriage is the womb of the Virgin Mary (Przywara, An Augustine Synthesis, p. 179). The Eternal Word thus wedded to the human nature in the sublime mystery of the Incarnation extends his redeeming embrace to all mankind. Thus all the redeemed, all the members of his Mystical Body are drawn into a supernatural union with Christ aptly described as a spiritual wedding. Each soul is rightly called a spouse of Christ, a bride richly endowed and fructified by the Bridegroom.

But the title, Bride of Christ, has been traditionally used, though not exclusively to designate the unique glory of the virgin. And rightly so. For above the nuptial relationship with Christ common to all the members of the Body, the virgin enters into a true spiritual wedlock with Christ. Leaving all things for his love, she renounces the right to marital life and surrenders herself wholly to the heavenly Spouse. Dietrich von Hildebrand in his *In Defense of Purity*, from which I am drawing freely, indicates so clearly and boldly the reality of this spiritual wedding and the particular element of virginity upon which this wedlock is based. He tells us that the unique

relation of the Virgin bride with Christ is based upon the complete self-surrender to Christ, placing in his hands the mysterious sexual secret, inviolate and sealed forever. "Since Jesus is a heavenly bridegroom," he continues, "marriage with him must be completely different from earthly wedlock, a purely spiritual union. Nevertheless, there is a fundamental feature really common to both. That supreme self-surrender of life for another — which can be given to a fellow creature by marriage alone, is here made to Jesus by the vow never to disclose this secret to anyone, by the radical and final renunciation for his love of all exercise of sex, and by cutting oneself off from the world to live for him alone." The vow by which this union is achieved is not "a solemn promise of something to God, it is a betrothal in which the vower is herself the subject of her vow — in fact, a genuine marriage" (*Ibid.* p. 185 ff).

In the consecration of virgins, Mother Church indicates the same truth. Placing the ring on the finger of the newly professed, she says: "I espouse you to Jesus Christ. . . . Receive therefore this ring, the symbol of faith, the seal of the Holy Spirit, that you may be called Spouse of Christ" (Consecration of Virgins).

Effecting so exalted a union with Christ virginity can be considered in no way a blemish upon women, as the world would think; nor a frustration, nor incompleteness. Corresponding to the general self-surrender of the Virgin, the Bridegroom gives himself to the bride. He pours out his Spirit upon her abundantly, abiding in her and making her fruitful in good works. She loses nothing, she gains all. In a unique manner she abides in Christ, in whom her life is hidden, but hidden in such a manner that she is already partaking of a joy otherwise impossible on earth. She is already radically established in that heavenly union with Christ where men "will neither marry nor be given in marriage" (Matt. XXII, 30). Virginity, Saint Ambrose says, "has summoned from heaven what it will imitate upon earth. Nor does it unworthily seek a rule of life from heaven, when it has found its Spouse in heaven. . . . Therefore let no one wonder, that they are compared to the angels" (II Nocturn, Common of Virgins).

The Church rejoices in her virgins. She sees in them the reflection of herself, for she is the Virgin bride of Christ. "She desires that through the consecrating hands of the bishop, her own bridal relationship to Christ be expressed in unparalleled fullness in the Virgins" (Wintersig, *Liturgie und Fraunseele*, p. 30). The very nature of the Church as a Virgin Bride and her life of love for the Bridegroom must become concretized in the life of the virgins. Thus are they virgins not only for personal sanctification but "propter regnum caelorum," for the sake of the Kingdom. (*Ibid.* p. 31.)

Virginity, then, as a sign of the Church in her relation to Christ as the Virgin Bride, exists side by side with marriage which is in a

different manner the sacramental sign of Christ's nuptials with the Church. The two states are as parallel lines rooted in one and the same mystery, motivated by the all embracing love of Christ and leading to the common goal, eternal union with the heavenly Bridegroom.

These two, Virginity and Marriage, complementing each other, present to the world redeemed womanhood. "I behold this fruitful field of the Church," says St. Ambrose, "now bright with the flower of virginity, now golden with the ripe harvest of widowhood, now rich in the fruits of holy marriage" (II Nocturn, Common of Widows). All are the glory of the Church. Together they are the splendor, the excellence of womanhood redeemed and sanctified. Together they are found only in Mary, Mother of God. She alone could enjoy the fruitfulness of motherhood and retain the sublime excellence of the Virgin Bride. But like unto Mary ever Virgin is the Church the Bride of Christ, who like her archetype is both Virgin and Mother. Within her ranks there must be both Virgin and Mothers permanently consecrated in their respective states, presenting to the world the image of the Church.

Each Christian maiden possesses by nature, sanctified by grace, the treasure of her virginity. It is, as Caryll Houselander calls it, an emptiness; but a purposeful emptiness; an emptiness that waits to be filled (*Reed of God*, p. 1). She is to offer that virginity to God, to hold it in readiness to be filled by God either in the fruitfulness of earthly marriage or in the sublime heavenly marriage as the Bride of Christ.

We come now to our second question, the problem of asceticism in relation to virginity. The life of virginity is a life of asceticism. The act of self surrender to Christ being like unto the giving of life itself was compared by the Fathers to martyrdom. Involving so complete a sacrifice, superior to the forces of nature, the early Church considered virginity vowed permanently to God as sufficient to constitute one in a state of perfection (Duchesne, *Christian Worship*, p. 422 ff.). But as the early fervor relaxed among Christians, virgins adopted a more austere life; and as groups of virgins gathered forming religious families, the rule of life provided a planned asceticism.

That this asceticism must include a life of discipline and mortification is evident. The virgin, remembering that she carries her treasure in a vessel of clay must bear in her body the dying of Jesus (II Cor. IV; 7, 10). Religious profession does not kill concupiscence. The unruly passions must be controlled; the process of purification must continue; renouncement of such pleasures that may be barriers to more perfect union with Christ must be maintained. But if asceticism remains with self-denial, mortification, renouncement, then religious life becomes a bleak, negative thing. If religious life is to avoid dis-

couragement, self-centeredness, spiritual introversion, there must be a release of the spirit in a joyous expression of love for the Bridegroom.

The self surrender of virginity is a giving up of the greatest human good. It creates a void, a void that must be filled if man is to remain emotionally balanced, a void that can be filled only by Christ and a loving attachment to Christ, "in whom all fulness dwells." We are made for love; the virgin is not deprived of it; she has it, the divine love, in the highest form of participation. "But love is more than a state of being," says Father Vann: "it is an impulsion to act and to make. Of necessity the lover brings gifts; the lover traditionally sings" (*The Heart of Man*, p. 91). The lover singing, the lover bringing gifts is precisely the activity of a liturgical way of life which is the indispensable means of maintaining in vitalized fulness the Virgin's attachment to Christ the Bridegroom.

Active participation in the Sacred Liturgy is the traditional way of asceticism. Historians trace the beginnings of the divine Office to the practice of the ascetics and virgins gathering in the churches at the day hours and night vigils for singing the psalms and prayer. Nor was the practice abandoned as the ascetics retired from the world to establish the religious family. The family prayer in the cenobitical life of women as well as men remains the Divine Office. Together with the celebration of the Holy Eucharist the Divine Office sets in motion a daily rhythm of praise and sacrifice in which the monastic family finds life in abundant fulness. It is the *Opus Dei*, God's own work, that takes precedence over all other activities, sanctifying the hours, blessing the work. The family knows that it is sharing in a prayer greater than any prayer which it could itself compose, a prayer that passes beyond the convent walls to blend with the selfsame prayer throughout the world. It is the Church's own prayer, the song of the Bride that is in the heart and upon the lips of each member. Absorbing the dangers of particularism of both the individual and the religious family, unity with the Church is through her own prayer more firmly asserted, established and maintained.

But yet it is the individual who sings. It is her hourly renewal of the divine romance that found its inception in profession. It is the release of the soul in the songs of love. It is the inspired poetry of praise to the Royal Bridegroom which maintains, nourishes and strengthens the bridal love. God's word upon the lips in accents of heavenly melody, has passed through eye and ear into the mind as a flame of fire; a purifying fire that cleanses the mind of earthly dross, releases the heart from attachment to passing things of time; a warming, energizing fire that enriches, ennobles and forms the thought of the Virgin according to the mind of her Bridegroom.

It was not purely accidental that the families of virgins sought in the Church's prayer and sacrifice the fullest expression of their

ascetical life. The very purpose of the state of virginity within the Body demands it as an integral function of the vocation. Vocation is a particular function within the Body of Christ. Although the final goal of every vocation is sanctification and eternal union with God, nevertheless that goal can be attained only within the Body to the upbuilding of which every member must supply. Vocation is the role that each one must play in the life and growth of the Body.

We have seen the role that the holy state of Virginity must play. It is to realize in the concrete the character of the Church as the Virgin Bride; it must express before the world the Bride's love for the Bridegroom.

The Church must needs sing; she is a bride. Each member according to his capacity, is to share in the totality of praise that is offered to Christ. Thus in the Eucharistic celebration Mother Church distributes the various functions to individuals or groups. The priest, the deacon, subdeacon, each have their part in action, prayer and song. But likewise the faithful have designated parts; schola and congregation have their distinct song. The Divine Office is the expanded preparation for and the hourly echo of the central act of worship. This song, that historically evolved from the practice of ascetics and virgins, is given by Mother Church to her priests and religious, not excluding the religious women. In the consecration of virgins she places in the hands of the virgin her prayer book, reminding her that with the privilege of praying the Divine Office she is enriched with a heavenly function.

Nor can the Church be satisfied that her prayer be said privately, left hidden under a bushel. It is the public praise that must be made manifest to mankind; it must be the proclaiming to the world the Church's other worldliness; her love and attachment to the heavenly Bridegroom. Those communities of women who participate fully in the liturgical expression of the life of the Church are in fact and truth presenting to the world the life and love of the spotless Bride. As the nobler portion of the flock they are leading by their example the less favored faithful who have a right to look to them for the example of more perfect living.

It will be objected that the rule and customs of any communities will not permit the introduction of the Divine Office. Or again, the ever expanding work of the community leaves no time for lengthy celebrations. Of course, rules and constitutions must be respected. Unfortunately, few, too few constitutions direct the celebration of the Divine Office. But would Rome refuse to her beloved daughters what she gladly permits to the rest of her fold? The second objection is perhaps more weighty. The time element is important and no one wants to crowd the already burdened sisters. But is it not time to put first things first? The chosen works of the communities are becoming all too absorbing. And because of that absorption com-

munities are led into the evils of activism. Many sisters experience the inevitable conflict between their religious life and professional life, usually to the detriment of the religious life. There should be no conflict at all. If prayer is not given first consideration we cannot expect the external works of the communities to be blessed and charged with the charity of Christ. Let us remember that the professional works of sisters can be done by the laity and in some fields, for instance in education, I believe we will learn to regret our reluctance to encourage the participation of the laity. It is not the work that distinguishes the sisters from the rest of the fold; the work is not the primary reason for their having been withdrawn from the world. They are withdrawn to be Brides of Christ and above all things to show forth the life and love of the Bride. Conviction in this matter will find the time to introduce at least Vespers on Sundays and greater feasts. This would be at least a beginning of a return to the dynamic source of religious life, an indispensable element in the fullness of love's expression.

And what is to be said of the celebration of the Eucharist in our convents? The Eucharist is the core of the ascetical life, the all important sacramental contact with the Bridegroom, the source of inspiration, strength, fortitude. Is the ascetical life well served by the low Mass attended by a silent community? How much of the inspiration and power to live and love is denied the sisters if the Eucharist is but seldom sung? And when the Holy Mass is sung, what privation is suffered by the great body of the Community that sees fit to send a few representatives to the choir loft?

The state of Virginity (the point is important) exists to manifest before men the life and love of the Bride. It is a weighty responsibility. Are our communities being true to that responsibility if at least the motherhouse does not show forth the life of the Church by a deep liturgical life, a corporate, active participation that becomes the love song of the Bride? With unparalleled fullness they should be living the life and inviting visitors to their convents to join with them. Remembering that they are the nobler portion of the flock the sisters stationed in parishes ought ever give the example of wholehearted participation.

We all have talked much about participation of the faithful in the sacred liturgy, we have planned, we have urged and pleaded. But the full blossoming, the flowering and harvesting of the efforts will be delayed as long as the Brides of Christ delay making their motherhouses centers of vibrant liturgical life. When the brides begin to sing the songs of Sion, when they begin to show forth in glorious fullness the life and love of the Church, the Virgin Bride, when they recognize in practice that the public and solemn worship of the Church is the source of the true christian spirit, then and only then will the liturgical way have triumphed in the Church of America.

ACTIVE CHAIRMAN: I am sure that all of the sisters and everyone present is deeply grateful to Father Schmitt for that inspiring paper. It will certainly give all of us a higher appreciation of the state of life of the brides of Christ.

I am sure this morning we are going to have the sisters talk.

SISTER MARY MARGARET: Father spoke there of the professional life perhaps overshadowing the religious life. I think that is true, and probably that is because the sisters have had so many things along the activity line thrust upon them that they are unable probably to throw them off.

The second point was that he thought we could encourage lay teachers to come into our schools. That is vitally necessary today, it seems to me. It is necessary to have the cooperation of the good pastors. I am not presently engaged in an academy or school, and I am not speaking from a prejudiced point of view. I have talked in parochial schools and academies. The pastors could encourage us by letting us, when it is necessary, hire in our schools our capable alumnae. They are graduating from our schools, prepared by us in secular subjects. They cannot get jobs in Christian environment. If Father will encourage us to take into our schools the alumnae of our colleges, the good sisters will have time enough to pray and live as Brides of Christ.

ACTIVE CHAIRMAN: Thank you, Sister. Some one else now.

SISTER MARY CORONA: Yesterday it was remarked that the priests would like to have more time for their duties. That was quite well expressed. I believe that too. They said, well, if they could get some kind sister to do their bookkeeping, Saturdays, and then on Sundays, it would be a big help. Today we hear another story. It's a good story too. But I believe we could say that we are "passing the buck."

I believe the answer is to get more people interested, that is, the laity. The Mother Generals are being asked to furnish extra sisters to be secretaries on various projects, but they are taking our sisters and our teaching force. Can anybody solve that for us?

ACTIVE CHAIRMAN: Does anyone have any suggestions as to how to answer that?

SISTER BENEDICTUS: I think that part of the solution or the answer to the question just raised is in a devotion to the idea of Catholic Action. It seems that part of the participation of the laity could well be in assisting the teachers to teach in their schools.

In our congregation, we have the same problem that has been raised now. The sisters are asked to assume various tasks — vacation schools, teaching catechism after school, and so forth. So we would appreciate also if the priests would allow us to get the lay teachers in our schools.

ACTIVE CHAIRMAN: Thank you. There was a young lady in the back who wanted to say a word I think.

FRANCES MCMAHON: (Student, Loretto Heights College) I would like to speak from the standpoint of a future lay teacher. I am doing my practice

teaching this year in a public high school, and I do not like it. I also attended a Catholic school, and I like the atmosphere. If I am to teach I would want to teach in a Catholic school.

For example, in teaching Geoffrey Chaucer, you can see the problems that would present themselves when you come to the little footnotes in the book that slam the monks of that time, and you are unable to defend it from a Catholic's point of view.

Lay teachers do have to make a living, and as you know, the Catholic schools do not pay enough. Since the public schools pay more, we naturally go to the public schools to do our teaching. I think the nuns have an advantage over the lay teachers — the motherhouse furnishes all of their clothing, food, transportation to and from school, and so forth.

Is there any way this situation could possibly be cleared up so that the lay teachers could be paid a decent salary, and more girls from the Catholic colleges could teach in Catholic schools? I would be more than happy to teach in the Catholic schools.

ACTIVE CHAIRMAN: Thank you. We are now compelled by the shortness of the time to go on to the next paper. It is to be given by Sister Jane Marie. Most of you know her, as she has been prominent in the liturgical movement for years. She has written for "Orate Fratres" and other publications. I suppose her greatest contribution has been her collaboration with Father Virgil Michael of blessed memory in getting out the Christ Life Series. Sister Jane Marie.

## FAMILY LIFE AND FAMILY LEARNING

SISTER JANE MARIE, O.P.

THE SUBLIME dignity of Christian marriage and of Christian family life has been wonderfully set forth in the sessions of this Liturgical Week. It is most natural, then, that at this point we should give special attention to family learning. For life is dynamic; it is something not merely to be conserved; it must develop to its full capacity in order to achieve its destiny. Just as the process by which individual persons realize their potentialities and actually become all that they are capable of becoming is that of learning, so it is through family learning that a family realizes all its potentialities and becomes all that it is capable of becoming. For the family is more than the sum of its members, and family learning is something different from the sum total of the learning of its members.

It would be possible for a family to count among its members students of medicine, music, engineering, law, literature, and art, and yet to have little family learning. Indeed, it is altogether too

possible, although not at all necessary, that the minds of those devoted to these diverse studies might become increasingly isolated, rather than more closely united with one another. Even should all the members of a family chance to be united in a common pursuit of some particular branch of knowledge or of some art, they may at the same time be seeking widely divergent ultimate goals and so the learning remains only superficially familial, compared with what it could be in a Christian family. For just as father and mother, sons and daughters in a Christian family have all been made partakers in the divine nature through sanctifying grace, so also, the faculties of each have been supernaturalized through the infused virtues of faith, hope, and charity. The new life in Christ which has been given them has as its consequence the possibility of new learning in Christ.

The glory of Christian parenthood is very great. For Christian parents who have collaborated with God in bringing children into the world are responsible then for the education of these children. The capacity of a child is exceedingly great. Infinitely greater is the capacity of that child who, through Baptism, has been made a child of God. Such a one has been made "capax Dei," "capable of God," capable of knowing God and of loving him and of being intimately united with him in and through the eternal Son of God made man, Jesus Christ our Lord. These boys and girls, sons and daughters of Christian parents, possess in the new life of children of God imparted to them in Baptism, the capacity for being made conformable to Christ, the eternal Son of God. Indeed, the precise purpose of Christian education, according to the words of Pope Pius XI, is "to cooperate with divine grace in forming Christ himself in those regenerated by Baptism." Until this is achieved, the work of the parents remains unfinished.

This is not an abstract objective, remote from reality. It is an immediate and tremendous reality that in every baptized child there exists a new life which is a very sharing in the life of God. This new life is not strange to Christian parents; it has been theirs, too, from their Baptism. For them, as for their children, the whole purpose of life is "to grow up in Christ." Because of their high vocation of parenthood, it is for them not only to strive to attain to their own full stature in Christ but also to guide and direct the life of each son and daughter to the end that each of them may reach his or her full stature in Christ. It is this "growth in Christ" which is the substance of family learning. It is the most engrossing work that can be imagined: it is the work which is the rightful responsibility of every Christian father and mother.

For the effective carrying through of their work as educators of their children, it is not necessary that parents have degrees in education, nor, indeed that they have taken any courses whatever in education. It is necessary, however, that they be masters in the

school of Christ. On that day when they received the sacrament of Matrimony they were admitted by the Church to the high rank of educators in the family of God. The graces necessary for the carrying on of this work are implicit in the sacrament of Matrimony, and the whole undertaking is carried on by man and wife not as an isolated affair proper solely to them, but as a part of the whole universal labor of the Church: to transform children of men into children of God. It is carried on by them within a definite unit of the Church, the particular parish in which they live. With this parish, fathers and mothers, under the lead of the pastor, work together to the end that each family may grow steadily in Christ and that the whole family which is the parish may grow steadily in Christ. For such growth in Christ, the first condition is that parents themselves be living intimately with the Church. Only so will their own minds and wills and whole beings be so conformed to Christ that they will be able to "cooperate with divine grace . . . in forming Christ himself in those (their children) who have been regenerated by Baptism."

For this profoundly Christian education in the family requires nothing less than that the mind of each son or daughter become gradually more and more perfectly conformed to the mind of Christ, his will to the will of Christ, and, fundamentally, the constant growth of his very life in Christ through sanctifying grace. Intimate knowledge of Christ, generous loving acceptance of his blessed will in all the actual circumstances of their daily lives, and their own steady growth in sanctifying grace are necessary for parents who undertake to fulfill their whole vocation as Christian parents. But one might ask, is not this objective wholly idealistic and entirely impossible of realization in actual life today?

The answer is definitely, no. It is entirely possible and absolutely necessary that Catholic parents, all of them, undertake this work and carry it through intelligently and wholeheartedly. How? The Church herself gives us the answer in these words of Pope Pius X: "The primary and indispensable source of the true Christian spirit is participation in the most holy mysteries and in the public, official prayer of the Church." Participation in the life of the Church, intelligent and devout according to the capacities of the individual persons, parents or children is precisely the way in which father and mother themselves "grow up in Christ," and at the same time fulfill their glorious vocation of collaborating with divine grace in the formation of Christ in each of their sons and daughters. The crux of the matter, then, is participation of the faithful in the liturgical life of the Church.

The sacred liturgy, as we know, includes the Sacrifice of the Mass, the sacraments and sacramentals, and the Divine Office through the course of the liturgical year. The center and very source of the life of the Church is the Eucharistic Sacrifice, the holy Mass, offered by

the Church continuously through the course of the Church year. Around the Sacrifice of Christ the whole sacramental and prayer life of the Church is lived. Participation in the sacred liturgy, then, culminates in participation in the Sacrifice of the Mass. From participation in the Mass, Catholic parents can expect with certainty to be made prepared in mind and will and in their very lives for effective cooperation with God's grace in the forming of Christ in each of their sons and daughters. Wherein does participation in the Mass consist?

The Mass, as we all know, is the Sacrifice of Christ. It is the same sacrifice as the sacrifice of the Cross, except only for the mode or manner in which it is offered. In the words of the Council of Trent, "in this divine sacrifice which is accomplished in the Mass, that same Christ is contained and is immolated in an unbloody manner, who offered himself once in a bloody manner upon the altar of the cross" (Denzinger, 940). In this Sacrifice of Christ, made present sacramentally upon the altar in the Mass, every baptized Catholic is qualified and called to participate.

For such participation the widespread use of the missal today is a great aid. The dialogue Mass, or, better, the sung Mass in which the whole congregation joins, helps much toward making us conscious of our part in the Mass, and conscious of the social character of the worship which we pay to God in the Mass. So, the whole parish unites in praise of God. Yet it is possible that persons who habitually use the missal and who take advantage of opportunities to assist at the dialogue Mass might still be very far from their greatest possible participation in the sacrifice of Christ. For the heart of one's participation in the Mass is interior: it consists in the faith and devotion with which one assists at Mass. It is in the exercise of the theological virtues of faith, hope, and charity that one is disposed to have part in the sacrifice of Christ. These infused virtues or habits are powers of action possessed by every baptized person; they do not, however, act of themselves. It is when, by the grace of God, persons have stirred these infused habits into acts that they are participating with their highest faculties in the Holy Mass. Then the Christian, with full knowledge of what it means, and with complete willingness, takes his place with Christ upon the cross to die thereon with and in him and to rise again with and in him from death. The use of the missal and the dialogue Mass will help greatly, but they are not essential. What is essential to full participation in the Mass is far more than either of these and can be present without either: it is uniting with Christ in his complete and entire oblation of himself to his heavenly Father. In the Eucharistic Sacrifice, such union with Christ's passion and death is not only that of faith; it is also that of sacrament. Now, as Abbot Vonier points out, "the great signs of God which we call sacraments are not only powerful in reminding us of the things of

God, they are powerful in making the things of God live again" (Key to the Doctrine of the Eucharist, p. 28). Greatest sacramental sign of all, the Eucharist, sacrament of the Sacrifice of Christ makes the Sacrifice of Christ live again. Through faith and the sacramental character conferred in Baptism we are enabled to enter into the eucharistic Sacrifice of Christ.

The responsibility for leading the family to such a participation in the Sacrifice of Christ is shared by the Church, the school, and the parents, with a very special responsibility for the parents, particularly the father. He must be an active disciple of Christ, formed to Christ and leading his family to Christ. "The disciple of all times has one great task to perform, he must enter more and more into the secrets of the Master; he must be ready for any revelations his Leader may be preparing, any manifestation of His secret greatness. So Christian discipleship means being called to witness the miracle at the marriage feast of Cana and climbing Mount Thabor; being made to share the great Pasch of the Passion and watching in the Garden of Gethsemane; being met by the risen Christ and being led by him to the hill-top of the Ascension; being ordered to the upper chamber where the Spirit is to manifest himself and being a partaker in a thousand other things, one more marvellous than the other" (Vonier, *Christianus*, p. 5). And the disciple of Christ today will seek and find him, not as formerly on the shore of the Sea of Galilee or in the temple of Jerusalem, but at the parish altar, where, in the Eucharistic Sacrifice, Jesus of Nazareth, the God-Man, continues to the end of time to teach men, to guide them, and to share with them his very life so that they may join with him in his supreme act of praise and love for his heavenly Father. Catholic fathers and mothers must ponder on the teachings of Christ until their own minds are Christ-minds; they must go with Christ wherever his disciples can go; be with him in all that he does. Above all, they must be with him in his supreme work, the sacrifice of our redemption. Not only this, but it is for them to bring their children to participate with faith and devotion in this redeeming Sacrifice.

By the infused virtue of faith, the mind of the Catholic is conformed to the mind of Christ so that his thoughts of God, of man, and of things are the thoughts which Christ has of God, or men, and of things. Particularly, the virtue of faith is directed to the great Christian mysteries, the sublime truths which God himself has revealed to us: these supreme mysteries of the Blessed Trinity, the Incarnation, the Eucharist, and the Church. Now the Sacrifice of the Mass brings us into immediate contact with these four supreme mysteries, and one's participation in the Mass will depend largely upon the measure in which his faith in these blessed mysteries is brought into act. It is vastly important, therefore, that children be rightly instructed in these mysteries of the Faith. Repeatedly, in

recent time, the complaint has been made, and justifiably, that in the teaching of religion in our schools we have been emphasizing morals and conduct over doctrine. Now this is a most unfortunate tendency, certain to lead not only to a decline in knowledge of Christian dogma but also to a decline in Christian morals, since our conduct and actions should be consequent upon our beliefs. And the whole scope of Christian morals, summed up in the twofold law of love of God and love of neighbor, is the inevitable corollary of the divine realities of the Blessed Trinity, the Incarnation, the Church and the Eucharist; and would be, even if our Blessed Lord had not explicitly taught us the law of love. Not only in the schools, but in the homes as well, it is most desirable that Christian doctrine be taught and so taught that it penetrates below the memory into the very souls of the children. When will there be in Christian families such intimate knowledge of the great realities of the faith that these will easily and normally become frequent subjects of conversation? Of such a time or condition, Abbot Vonier writes: "This, then, would be, in my opinion, the test of true classicism in Christianity: if people, quite habitually, without any effort, without their words sounding strange or archaic, spoke of the things of their Faith, such as grace, charity, the Body, and Blood of Christ, the Holy Ghost, the remission of sins, our incorporation in Christ, our life in him, with ease and facility; meaning the facts in their literal sense, using them as their prayer and as their hymn of praise, expressing them in every possible way. To do this would be truly a magnificent state of mind in the Christian people; to be awkward in the expression of these matters, to be timid and hesitating, would argue a loss, if not of faith itself, certainly of clearness of faith" (The New and Eternal Covenant, pp. 7–8).

What would it not mean, for example, in the life of a family, if the mystery of the Incarnation were profoundly realized by all the members. For the mystery of the Incarnation is not only a truth to be defined, an answer in the Catechism, a blessed historical reality to be piously remembered. It is the great central reality in human life in every generation, in human life today. For the Son of God became man in order to bring children of men to become children of God. In the Church and in the Eucharist, the mystery of the Incarnation is extended throughout time and space to embrace all men who will receive Christ. The man or woman, boy or girl, who through an active faith has embraced the mystery of the Incarnation with all his mind, has put on the mind of Christ. As a consequence, his outlook on the whole universe is utterly different from that of the person who does not realize his relation to Christ. It is this Christ-minded person who is prepared for deepest participation in the Sacrifice of Christ. Only one who looks upon the eternal God and then upon creation with the eyes of Christ himself can come to such a realization of the

infinite greatness of God and the utter dependence of creation upon God as to enable him to unite with Jesus Christ in complete surrender of the oblation of himself to God and entire self-immolation for love of God.

It is not enough, however, to instruct children in the mysteries of the faith; they must be encouraged also to assist at the Mass with devotion. Is it wise, one might ask, to initiate even young children into the way of sacrifice, or should one wait until they are older. They have been baptized, and in Baptism each one of them has been made possessor of the passion and death of Christ in such a way that God the Father looking upon him sees him as if he had suffered and died with Christ. Each of the sons and daughters whom Christian parents love so dearly has been, through Baptism, configured to Christ in his passion and death. Each is called to have part in the Sacrifice of Christ. This is what it means to be a Catholic. As the Blessed Virgin, looking upon her divine Son could look ahead to the day of his immolation upon the cross, so every Christian father and mother looking upon their sons and daughters can and should look ahead with trust and love to the day when he or she will be called in some way to have part in the passion and death of Christ. How the Blessed Virgin is the patron of every Christian father and mother!

For as surely as Christ was destined to die, giving himself a redemption for many, so surely is every baptized person destined to die with Christ. "I have a baptism wherewith I am to be baptized, and how am I straightened until it be accomplished" (Luke XII, 50). The baptism of which our Lord spoke was the baptism of Calvary. He desired it with his whole being, for, despite its infinite pain and anguish, it was the supreme proof of his love for his Father and for mankind. Who can conceive the ineffable tenderness with which God the Father embraced his divine Son upon Calvary! It is to such a communion with God through dying with and in Christ that your sons and daughters, Christian parents, are called. Suffering is not accidental in the Christian life: it is essential, not for itself, but as the inevitable accompaniment of love. "If any one will come after me, let him deny himself, take up his cross, and follow me." Such was our Lord's word to us. To try to shield youth from their portion of suffering with Christ is to try to keep them from love.

As Father Gerald Vann points out, "the young need especially to be told that love is not a glamorous fairy tale, but a life-work which involves all the patient toil that no great life-work, no great art, can avoid. But they need to be told, too, that it is a divine destiny which the life of God within us can make both easier and more glorious. They need to be told that in order to open their eyes and hearts, God may lead them near to heartbreak; but they need to be told of the deep abiding happiness and the moments of dazzling glory, of the joys that will come to them, not in the next

world only when their troubles are over, but in this world, too." (*The Heart of Man*, p. 60.)

In his extraordinarily enlightening book, *The Christian Mind*, Abbot Vonier, if I may be allowed to quote once more this renowned theologian, begins by asking: "How does a person behave to whom the Incarnation and all that it implies has become a living fact, and in whom the Son of God is an actual and pulsating life? How does such a man feel, how does he act, what does he dare, what view does he take of man in life and death? What sort of mind has he, what sort of heart, what sort of character?" (p. 4) This much is certain, that the mind of Christ in men and women, boys and girls of today, will lead them where it led Christ himself: to the supreme act of love for God and men which he accomplished on Calvary.

Let us consider what this might mean in the life of any particular family today. For example, suppose the case of Mr. and Mrs. X., who, with a new realization of their dignity as Christian parents, turn tonight to consider again the text of the Mass for last Sunday (18th after Pentecost) for they remember that the Sunday is the head of the week and dominates the week. "Give peace, O Lord, to them that patiently wait for thee." The Introit reaches deeply into their immediate lives. Peace for the father who, despite some twenty years of excellent service for his firm is among the many who were released when slowed-down production made their work unnecessary, and who is now facing the problem of finding and undertaking some new work. Peace for the mother, whose desire for the things needed in the home and for the son and daughter in high school, and for the younger children, is again frustrated. Peace for both, who in the tension consequent on the new difficulties they are facing, incline to see each other's faults more clearly. Together they pray again the collect, "Let thy grace and pity guide our hearts, we beseech thee, O Lord; for, without thee, we are unable to please thee." With their two hearts placed at his disposal, they experience what it is "to be made rich in Christ" (Epistle). Enlightened by faith they see their sufferings and disappointments and burdens as the portion which Christ has allotted to them, as his disciples, in his own blessed passion. The text of the Secret as they reread it now expands their lives beyond the limits of home, parish, and town, to share in the redemptive work of Christ for the whole world today. The Communion antiphon reminds them of what discipleship of Christ means: "Bring up sacrifices and come into his courts; adore ye the Lord in his holy courts."

Thought of their difficulties and of their helplessness in the unstable economic and social order of the day changes gradually from being wholly a worry to become the key to a new freedom and to a new fullness of life. They talk of these things together and plan together the sacrifices which they will bring when they enter into the

courts of the Lord for Mass next Sunday. It is right and beautiful that they plan this together. For the first time in months they are deeply and strangely glad for the pain and disappointment the father's unemployment has brought and for the inconveniences consequent upon it. These are no longer mere personal troubles; they are a part of their vocation as disciples of Christ.

With their minds and wills already docile to Christ, they assist at the holy Mass the following Sunday. There is profound comfort for them in the words of the Introit: "I am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to me, I will hear them, and I will be their Lord forever." With new courage and new depths of love, they pray together the Collect, "Almighty and merciful God, graciously keep us from all harm; that being set free both in soul and body, we may do with ready minds thy holy will." Does the future hold still more weeks without work for the father of the family and all the denials consequent on this for all the family? Even so, they will not suffer harm. In ways they know not and cannot foresee, the all powerful Lord will help them. "Be renewed in the spirit of your mind," Christ tells them, "and put on the new man" (Epistle). And in the parable of the marriage feast, he reminds them that there is something of infinitely more moment than farms or merchandise or the old position with the firm, or the more comfortable home: there is the chance to take their places with Christ in his work and at his banquet table. The weariness that would often follow the day's work in the old job is nothing compared with the utter straightening of spirit suffered in making surrender of their life plans into the hands of God.

"If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord, and thou wilt stretch forth thy hand against the wrath of my enemies: and thy right hand shall save me" (Offertory verse). With faith and devotion, father and mother place themselves on the altar at the Offertory to be united with Christ in his sacrifice today. Human aids have failed them, and there is no way open to them. Human reasoning finds no answer for the problems facing them. But as they unite in their offering at the Mass, they realize that they are not alone in their suffering: with their offering on the altar is that of the others of the parish who are present at the Mass: the sick, the poor, the tempted, the lonely, the youth full of hope who are facing life in this unsettled time, young married couples who are hunting vainly for a home. And there are the homeless of Europe, all the displaced persons, the priest in Yugoslavia, the valiant prelate, Archbishop Stepinac, beginning his sentence of sixteen years of imprisonment. It is with real thankfulness that they place the offerings of their sufferings and difficulties upon the altar with those of all the members of the Mystical Body of Christ. They know what it is to be disciples of Christ.

When the celebrant of the Mass intones "Gratias agamus Domino Deo nostro," they answer sincerely from the depths of their heart, "Dignum et justum est." They have made their surrender to God. Quickly the action of the Mass moves forward to the Consecration. Intimate disciples of Christ, they are now united with him in his oblation and immolation on the altar for love of his heavenly Father.

With vivid faith and trust and love, they say, as if it were a new prayer, "Pater noster qui est in coelis," and prepare to take their places at the banquet table. "Thou hast commanded that thy commandments be kept most diligently: O that my ways may be directed to keep thy justifications." So the Church has her children pray as they approach Holy Communion today. Nourished with the body and blood, soul and divinity of Christ, father and mother renew the surrender which they have made of themselves to God accepting his will in all the details of their present life. With new strength they undertake this week the problems which are facing them. Courageously, the father sets out on the wearying task of securing work, for this is the commandment of God for him here and now. Valiantly, the mother sets herself again to the task, despite its difficulties, of making home life beautiful for her husband and children. And for the first time in months, each feels strongly the support of the real sympathy and devotion of the other. In their closer union with Christ in the Mass, husband and wife have found closer union with one another. They are become more truly one in Christ. It is as if they were beginning a new life, in which they will have a new and more glorious experience of the joy of marriage in Christ.

In this richer life, their children, too, must share. As they prepare for next Sunday's Mass, father and mother are not alone. Their eldest daughter, Margaret, a senior in high school, is with them, and also their oldest son, Daniel, who is a sophomore. They have studied the Mass in school and have had some introduction to the idea of being co-offerers and co-victims with Christ. They have learned something, too, of the doctrine of the Mystical Body of Christ. But now, when father and mother speak with them of the Mass and explain ever so tenderly how they can all bring to the altar on Sunday the difficulties and trial which they have been experiencing together through the week, they have a new realization of the closeness of their union with one another in the Mystical Body of Christ, and it seems to them a glorious privilege to stand up with their parents at the foot of the cross and then to take their places with Christ on the cross through their loving submission to the will of God for them in their present lives.

"All that thou hast done to us, O Lord, thou hast done in true judgment because we have sinned against thee, and we have not obeyed thy commandments: but give glory to thy name and deal with us according to the multitude of thy mercy." The words of the

Introit, pondered on together, prayerfully and humbly, and trustfully, throw a wholly new light upon their lives, and inspire in each of them a docile acceptance of God's will and a determination not to falter in their trials but to go forward manfully, trusting all to God. Strengthened by the strength of Christ in Holy Communion, they are ready to enter on the week with joy, "giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father" (Epistle).

And at length the whole family finds itself engaged as a family in the tremendous undertaking of life in and with Christ even to union with him in his passion and death. For each of the children — the younger ones, too, are now admitted to share in it — this sharing in the Sacrifice of Christ means something particular to him. But their joined offerings are the offerings of the whole family. And as for every individual Christian there is the climax of life in the cross of Christ, so, too, for families. The whole family, closely knit in love, needs to accept as a family, the particular sharing in his passion and death to which Christ calls them as a family.

For such profoundly Christian families who have dared to love God even to the point of entering into the Sacrifice of Christ, there is opened out a richness of life and love even here upon earth which exceeds any other experience of human joy. Together father and mother, sons and daughters, are growing into this fuller life in Christ. In the process each individual personality is expanding and developing so that he is truly becoming all that he is capable of becoming. Through family life and family learning, father and mother, sons and daughters are together cooperating with divine grace to the end that Christ may be formed in all.

ACTIVE CHAIRMAN: Thank you very much, Sister Jane Marie. It is unfortunate that time does not permit a discussion now of the paper we have just heard. We shall close this session with prayer.

(*Terce*)

## EVENING SESSION

### (*October 17*)

The meeting was called to order by the Active Chairman, Reverend Hubert Newell.

ACTIVE CHAIRMAN: This meeting will please come to order. We shall begin with the recitation of Vespers.

(*Vespers*)

ACTIVE CHAIRMAN: It is my very happy privilege this evening to preside at this final meeting of the Denver Liturgical Week. These meetings which began so auspiciously on Monday evening are being brought to a very happy conclusion; and I think that for more than twelve hundred priests, sisters, and lay people the opportunitity of sharing in the Liturgical Week has been an experience that will never be forgotten. For the priests, sisters and lay people have discussed again the happy relationship that exists among the members of the Mystical Body of Our Lord Jesus Christ. No one present at these meetings during the last three days failed to receive an appreciation of the dignity that each one of us has as a member of the Mystical Body, a dignity that is enhanced when we stand with all other Christians in the participation of the Mass and the Office.

I am not going to speak at length tonight. I want merely to close this introductory remark by saying in behalf of all who attended these sessions that we are appreciative of the efforts of the speakers who prepared the beautiful papers. We shall strive to show our appreciation by a more active living of our holy Faith, by striving to build up within ourselves constantly the understanding of the dignity of membership in the Mystical Body of Christ.

The speaker of this evening is Father Fred Mann, a member of the Congregation of the Holy Redeemer, a priest who has a very deep and abiding interest in the liturgical movement. Moreover, he has had broad experience in the field of family life. He has conducted marriage clinics, has been interested and zealous in the spread of the Cana Conference and has participated in a variety of activities that have tended to restore the Christian home. Father Mann will give us a summary of the meetings.

After Father Mann has finished speaking, he will be glad to receive any questions about any phases of the program or any of the papers that have been read. Then he will refer your question to one of the members of the panel which you see on the platform, and which is made up of the principal speakers who have already appeared during the Liturgical Week.

It is now a very happy privilege to present to you Father Fred Mann.

# SUMMARY AND CONCLUSION

Reverend Fred Mann, C. SS. R.

As I speak to you now, I am wondering what you really think about this Liturgical Week. What is really in your mind after these three days of serious talks, with people coming here from all parts of the United States? What do you really think about it? How does it affect your life? This week was planned with the idea of concentrating on family life, in order to give to the Catholics of the United States a blue print for restoring the family in Christ. What has the Liturgical Week to offer to the families in America?

We began the Week by making clear the situation. What is the situation in family life today? I want to spend some time on that because I think it is very important to get a clear picture of just what is happening to people in the United States today before we try to do something about it. We have had some evidence, facts that we can't get away from. For example, a few weeks ago Government statistics shows that one out of every three marriages ends in divorce. Think of what that means, that two young people decide to live together and to build happiness. Then, in a year or two or three there is frustration, and those personalities have to be reoriented and try to start all over again. One out of every three marriages in the United States is headed for divorce. Yes, these are intelligent people. These are people who plan to build happiness for themselves. Why do they fail? That is just one of the facts we see in the national picture.

Another one is this: Many homes, particularly in large cities, from reports show that they have one child or less in the family. What does that mean? Those people are not living a normal family life. They are not fulfilling the ideas of the Creator in giving them a body, a nervous system, love for one another, the ability to reproduce themselves. It takes over three children to carry a family name. But in the large cities fifty percent of the families have one child or less. If we took a city like St. Louis, Chicago or New York, and built a wall around it, bringing in food and keeping the rural people from coming in, in two or three generations it would be just a large cemetery. That is a fact that is happening in our country.

The American Medical Association a few years ago released some figures — it was an estimate, of course — that one out of every two pregnancies in the United States ended in an abortion. That is a terrible thing. The frustration in those people's lives, the physical and mental anguish and suffering that go along with it are terrible. Now, what is the reason for all of this? Why is that happening to intelligent people, people who have education, people who can plan, who can establish a business, produce a wonderful machine, a won-

derful plane, people who can cooperate in every other department? Why cannot they produce happiness in their own home, in their own personal relationship of marriage? What is the answer?

We have gotten away from the plan of the Creator with regard to marriage. There has been a gradual, insiduous, almost imperceptible paganism creeping into our life. I am not talking just about five years or ten years ago. We have to go back a century or more. Today we are constantly subjected to the propaganda that things of the body are important, things of comfort, things of the flesh, transportation, entertainment. Everything in life including our educational system gives us the idea that the things of the body are important and leaves out entirely the things of the spirit, the things of the soul. A child who regularly attends the movies meets the triangle situation week after week. What ideas is that child getting of marriage and of happiness and the home? A person who continually reads the newspapers reads column after column of divorces and things that St. Paul said should not be mentioned among us. Most of us are living in a non-Christian environment, where the conversation that comes into our minds day after day is replete with a pagan viewpoint.

Gradually, imperceptibly, the mind gets its attention centered on the comforts of the body, on the necessity of entertainment, on the things of the flesh; and the things of God are pushed out of its life. That hasn't been happening only within the last five or ten years. It is a gradual process in our civilization. We can go back fifty years and show where God was thrown out of international life. We can go back in our own country in the history of education and show where God was put out of the education system sixty years ago. We could go into many departments of our life today, political life, social life, and could show where God has gradually been pushed out. He has been pushed out of the family also, and he is pushed out of the marriage relationship.

Now, that is the situation as it is today. What are we going to do about it? What is the answer? Obviously, we will bring God back into it. People are breaking up their marriages today and bringing on unhappiness because they are on a pagan basis. What do we mean by that? The pagan is only interested in his body. The pagan is interested only in comfort. He is not interested in a future life. He is not interested in a supreme being, and we are being trained today to paganism without being aware of it.

The spirit of the pagan is essentially selfishness — me, what I want, what I feel like having, what is good for me. Now, if we could bring God back into family life and into the mind and the thought and life of people, if we could make them Christians, things would be different. For the Christian lives for God, and the Christian is trained to self-sacrifice because Christ gave us that pattern in his

own life. The Christian goes into the marriage relationship with the idea that he and his partner are going to sacrifice mutually to help one another go through the difficulties of their life, in order to be permanently united in heaven; that they are going to sacrifice for one another in having children and in training those children in sacrifice so that that whole unit is lifted up, and brought into union with God.

People's thoughts are far from that, because imperceptibly paganism has entered into their minds. They are thinking only of themselves. Suppose I give just an illustration to bring that out a little more clearly. If I were to ask how long one of the good Hollywood marriages is going to last, I would have a lot of fun with a high school audience. It might be one year, two years, or three years. Now, why is that? The girl has brains, she has an education, she has a gracious personality, she has everything, and so does the young man. They have intelligence and they plan to live together, but they have a pagan idea of marriage. Consequently they go into that union each one trying to be more important than the other, more comfortable than the other, because they are trained to think of themselves. How long is that marriage going to last? It is bound to bring difficulties. The Christian on the other hand goes into marriage, the husband looking to the welfare of his wife, wanting to make her important and trying to get her to heaven. He is willing to give in, and he becomes happy when he finds her happy. She is willing to give into him, and she is thinking of his welfare, of his importance and how she can make him happy. Thus both of them by this sacrifice promote the welfare of each other, go through life, and get each other to heaven. The pagan doesn't have a chance. But people today don't recognize that. They have pagan thoughts, and pagan ideas, and that is where the real difficulty lies.

Now, to bring God back into marriage, to bring these Christian ideas and the Christian solution back into family life, we need first of all clear ideas ourselves. We need to recognize what paganism, what selfishness is doing to the modern mind. Unless we have a clear picture of that, we cannot begin to do our job. How are we going to bring God back into family life, we need first of all clear ideas ourselves. We need to recognize what paganism, what selfishness is doing to the modern mind. Unless we have a clear picture of that, we cannot begin to do our job. How are we going to bring God back into family life? There are many practical suggestions we can make. First of all, we need education, education in preparation for marriage. We need not only marriage courses, we need not only series of lectures, but we need preparation for marriage from the very beginning of an individual's life. We need preparation for marriage in the little child in the grammar school, in the high school, in the adolescent period, in the period immediately preceding marriage, because

you can't change a whole person's way of acting by a series of lectures or a series of marriage courses, because success in marriage depends upon the ability to sacrifice, to give in, to realize the needs of the other party.

You see now why the pagans are failing even though they have had marriage courses in the universities for ten or fifteen years; why they have published such wonderful books, and still they are not doing the job. So, we need, first of all, an educational program that trains not only the mind with the right ideas but trains that whole personality in a spirit of sacrifice. In the liturgy more than anywhere else, we find the school of sacrifice.

Now, that spirit of sacrifice is going to come only from real Christian living. It is going to come only from parents who are living a good Catholic life; and it will come much better if they are living a complete Catholic life in union with a living parish, if they are aware of the Mystical Body, of the union that there should be between the members of the family, the parish, if they recognize the sacramental system as the source of their divine life of grace, and above all if they realize the Mass is their sacrifice as well as Christ's.

Just telling people things or just giving them a series of lectures is never going to straighten out these unhappy family relationships. It is a question of gradual training, and that training must come from Christian principles and Christian attitudes; it must be a gradual thing, because that is the way the human being works. It must begin at the beginning so all the thought patterns will make it possible for a person to sacrifice when he gets into marriage.

St. Thomas tells us that true love is a love of sacrifice. People today think it is a love of sex. He tells us true love is promoting the welfare of the beloved. That is what our Divine Lord said when he left heaven and came down on earth and gave himself in suffering and in sacrifice in order that we might be redeemed. His relationship to the Church is the relationship of husband to wife and wife to husband. As he suffered and sacrificed himself to build the Church and to give us salvation, so the husband is to be to the wife and the wife to the husband.

Now, of course the pagans don't know anything about this. Many Catholics don't realize what the sacrament of marriage is, and they don't understand it at all that God gave them a body, a mind, and emotions, to be used to get each other to heaven. Through their marriage they help to give life; that is the will of God and it is a sacramental thing. God made marriage and planned the relationship of husband and wife that as they give their wills and their minds and their bodies to each other, they, as it were, call down God. They call down God from heaven to create a spiritual soul.

There is a union there, not only between husband and wife, but it is a trinity, husband and wife and God. The new personality

which is the work of that trinity is designed for an eternity of union with God. That new personality is placed into their hands; their attitude toward life is going to be reflected in that child. A human being needs training of mind and will. It needs not only vitamins and good clothes and a warm house. That human being needs, most of all, parents who give it the right idea of life, who as that mind unfolds brings it to a complete knowledge of its dignity in the scheme of things, and a realization that it is made for heaven.

How sad it is today that people do not know their dignity. As children all over our country grow and develop, their parents think only of the vitamins and the clothes that they need and the education that they should have, in order to make themselves important or popular or successful in business. Besides education we need to develop in our families an attitude that is the opposite of the pagan attitude.

We are not going to solve this problem by adding more devotions or adding some special kind of prayers. We are going to solve this problem only if there is an about-face. If we can develop families that are willing to tell the neighbors they are wrong, if we can develop families with such a Catholic spirit, such a Christian spirit that they actually feel their own unity, husband and wife and children giving themselves to one another in order to lift up that whole unit to heaven. We need not an addition of devotions. We need an about-face against the pagans. We are going to get that only when we understand what the liturgical movement is trying to teach us: to pray in union with Christ and his members and to sacrifice with Christ and his members at Mass.

Finally, I wish to address not only the members of families who are here, the lay people, but also the priests who are interested in this work. I wish to say to all of you that because we have had these days of consideration of how the worship of the church is to influence family life, God is going to give us grace in order to get that job done, and he is going to give us light for our minds. We have received ideas here during these days which carry with them a new responsibility, an obligation to spread these ideas and to make them work. God is going to give to each one of us the necessary strength and courage and vision to get that job done provided that we cooperate, whether we are priests that are interested, or laymen that are interested. God is willing to trust us to bring these splendid ideas to the one hundred thirty million people of this nation but is not going to make us fit instruments against our will.

The people who have attended here during this week really have a great responsibility to use the ideas that were expressed here to combat the paganism of our times. Your chief weapon in that fight will be the liturgy, the source of the true Christian spirit.

ACTIVE CHAIRMAN: Thank you, Father Mann. Now I am sure that there are questions in the minds of many of you for the various members of our panel this evening.

FATHER FOXHAVEN: I have a question which was put to me, and I think the members of this panel should be able to give me some help. With a great deal of enthusiasm for the liturgical movement, I began telling the people some of the things which I thought they should know. I found that it was not difficult to stir up an enthusiasm for the liturgical movement. It seemed so very easy. However, then came the difficulty.

People began to wonder why these things were not being put into practice with wider scope, and I tried to explain the process of education was a gradual one. Well, the whole thing came to a head the other day in a classroom. I was teaching a class of seniors. The question of church music came up. I took the *Motu Proprio* into the classroom and explained. They opened their eyes and they said, well, why don't we do these things? And I explained it again, and it took a great deal of education and patience — all the answers which have been given over and over again. Then the question was asked, when was this *Motu Proprio* written? I'm afraid I blushed when I gave the answer, and I saw that they were unconvinced by all of the explanations I had given before.

So, I would like to put the question to this panel. What answers should be given to questions like that?

FATHER MANN: Thank you very much, Father. I think Father has a very real and practical problem there. I wonder if Monsignor Hellriegel wouldn't like to answer that.

MONSIGNOR HELLRIEGEL: Father Mann, that was a very fine question. We must not forget that it took four hundred years to get us where we are. What happened? The sixteenth century was the Protestants' deformation of the liturgy. That was the first step. The next century went a step farther. Since the liturgy is the lifeblood of the Mystical Body, having thrown the liturgy overboard, it threw the body overboard, the Mystical Body. What would you do with a dead body when the life is out? It was very logical. The next century, the eighteenth century, having done away with the Mystical Body, threw the head of the body overboard, rejected Christ. The nineteenth century with its enlightenment went a step further and decided to be through with God. The twentieth century completes the job and throws man himself overboard by denying the dignity of man, by birth control by which there is neither birth nor control and by two World War slaughters. That is where we are now.

Then, we wonder that high school boys and girls should say to us now, why didn't we do something about it? Well, I think it is most consoling that so much has been done and so much has been done right here in Denver. More and more you will see the effect of this wonderful Liturgical Week. I call it a rebirth of the Liturgical Conference, that wonderful attendance, that participation, that attention and enthusiasm that was shown, that is going to bring forth abundant fruit.

FATHER RUGGLES: I am and was even before I came to this meeting thoroughly convinced of this, that family communion is not only the ideal but a

great practical objective to which we must strive today. I have been preaching family communion for a number of years. I don't know that I could say it has been a total failure, but I wonder if there are some of the priests here who have some practical suggestions as to how we can promote the idea of family communion. Maybe I am not using the right motives. I have tried in my own way to offer the basic reasons Father Reinhold offered. I think he has the fundamental information. I regret he is not here because it is the goal in his own parish, and he seems to feel that he is getting results. Could we have perhaps one of the priests here who might be working on that goal make some suggestions?

FATHER MANN: Thank you, Father. I can see a number of people who are praying for me to make the right selection for the answer to that question. Father Ellard, would you like to try that one?

FATHER ELLARD: Not being a pastor nor even an assistant, never having spent a single day in parish work I have a certain advantage. I am neither encumbered by experience nor disappointed. I should say that looking at the thing in the purely speculative order family communion is just as natural as family breakfast or family dinner or family supper. It is the family around the Lord's table, and I think the communion of the members of the family without all of them present is just as unnatural as to send a child away from the table or to exclude a child from the family round table for some special disobedience or something like that. Of course, we know that on certain great occasions the children are condemned to eat in the pantry and we try to console them on those occasions by telling them that they are getting the very same food that everybody else is getting, but that is no comfort to them at all. They don't want just the food: They want the company of the company when the company comes.

We know that in all well regulated families it is a standing threat to be sent to bed without one's supper, but in our family the supper always came up the backstairs on a tray and usually an extra piece of cake for having to wait so long for it. So, I think that in the purely speculative order it is just a matter of making up our mind that communion like other actions that the family all do is a family undertaking.

FATHER MANN: Now maybe there are some priests here who would like to add to that and give some of their own ideas.

FATHER O'CONNELL: I would like to add something to that. It is very easy to point out all the reasons why there should be family communion or why any particular liturgical reform should be put into practice. However, when we try to introduce any practice to the laity, we should recognize the fact that we human beings don't learn to act so well from lectures, sermons, courses of instructions. Rather we follow the leadership of certain influential people in our environment. In a school, for example, certain students are obviously the leaders who are responsible for the spirit of the environment. In an adult environment the same phenomenon is apparent, if not quite so marked. Applying that to the problem proposed by Father Ruggles, it would seem that the solution is to seize upon the natural situation. Take those natural leaders, get them aside, train them, tell them why

we should have family communion, and then get them to work on those in their own environment upon whom they have influence. Of course, organizing those natural leaders into a group would result in that organization Monsignor Hillenbrand spoke of and of which Pope Pius XI never tired of speaking, scil. Catholic Action. Monsignor Hillenbrand stated that he was of the firm conviction that the liturgy would never be successfully presented to the general Catholic laity, without the aid of this organization of natural leaders, without the agency of those people in the field, without the help of those God made leaders who can sell ideas with much more effectiveness than any priest or appointed leader. So, I think the ultimate solution to that problem is Catholic Action. I don't want to limit my remarks to family communion. I think it is the solution of the problem of bringing all the liturgical reforms of which we have spoken to the general Catholic laity.

Monsignor Hillenbrand: I think there are a number of immediate things that might be done about family communion. One is to discourage monthly communions by societies. Perhaps the best way to do that is to let things be. If you interfere with the old guard who like to go to communion with a society, I think you create a lot of trouble; but if you don't encourage it, in time it will disappear, and people will begin to go as a family unit. I think that a lot can be done to encourage young people with ideas about families. Young families are usually very friendly to the idea. That has been the experience in my parish.

Father O'Shea: I would like to add if the parents fail to bring the children to Mass and Communion then someone should take over as much as possible. It might be the sisters in school or the priests where the parents are failing.

Father Shanley: I am a pastor. I would like to offer proof that family communions are not only a possibility but they can be very much a common practice, because I have four churches in which we know nothing but a family communion. We have no Holy Name Societies. Have no sodalities. We have nothing that even looks like an organization. But — and I say it without exaggeration — I do know that every single parishioner of mine receives once a month without fail; and I know that when they do receive the mother and the father and sometimes the fourteen children receive at the same time. One way in which we were able to work up the idea of family communion is through the nuptial Mass. The bride and groom receive communion at the nuptial Mass with their two witnesses, and the whole family of both parties. At Baptism we don't have to make any announcements. We now have baptisms before Mass when the whole parish is present and where the whole parish makes the responses with the godparents for the child to be baptized. The mother and father of the new infant go to communion at that Mass, and if there are other children who have reached the age of reason they likewise go to Mass with the mother and father. At first communion we can't afford white dresses and white veils and long processions, so we have the mother and father bring the first communicants to the altar rail. Then the mother and father receive with the first communicant. Every Sunday in some one of the churches we have a communion Sunday; and without fail, even though there are only twenty

people who make up the whole congregation, at least nineteen out of the twenty will go to communion. We have now reached a point where the parties who don't go to communion come in before Mass and explain why.

FATHER MANN: Thank you very much, Father.

MRS. PYLE: May I suggest that the fifth Sunday of the month be family communion Sunday?

MISS JEAN GRAY: I would like to know how you connect the liturgy with the question of mixed marriages. Everybody here knows that mixed marriages are frowned upon by the Church, but they do exist and create a problem. In a lot of vicinities in the United States non-Catholic fellows far outnumber the Catholic fellows.

FATHER MANN: Let me answer that question myself. There is a high school in Toledo in which a priest began in 1931 to teach the Encyclical on marriage. He put religion on the same basis as all other subjects. If a child at the end of the year didn't pass religion, he didn't pass that year. The priest taught one hour of religion, and he taught the Encyclical on marriage.

I saw him last year, after he had made a survey of all the children that had come through the school in ten years. They lived in a town that I believe is one-third Catholic. You know what they found? Out of one hundred and three marriages of those children who had been in that school from '32 to '42 only two were mixed marriages.

MISS JEAN GRAY: That is very good, but that doesn't always happen, does it? We are not all in schools where that is taught. It is a pity, but it is true. Therefore, how do you suggest we handle that when there are only non-Catholic fellows. It is pretty natural to date them, and marriage follows pretty soon. I know there must be some answer somewhere.

FATHER MANN: From an understanding of the liturgy we learn that marriage is a calling from God and that when you go into that union it is a sacrament, which means not only a contract between husband and wife but a relationship between husband and God and the wife and God. Thus marriage is something more than just the natural contract and any Catholic who goes into a mixed marriage or just that natural relationship, of course, is missing the very finest thing in marriage.

I would suggest that Catholic people who are obliged to keep company with non-Catholics get a very clear mind on just what marriage means, what God planned, and what he intended, not what the pagan world is giving them, and that they put those ideas into the mind of the non-Catholic. The mind is made for truth, and if it is presented tactfully — and the girls can usually do that — and carefully and if along with it there is prayer and sacrifice, the Catholic party may exercise a tremendous influence with the non-Catholic that could be God's providential way of bringing the non-Catholic into the complete truth.

MISS JEAN GRAY: That is very fine, Father. Thank you.

Mr. Richard Jove: Suppose there are children in the family who are too young to attend church and must be taken care of at home. How can the problem of family communion be solved in a case like this? This usually happens over a period of years.

Monsignor Hillenbrand: We organized a group of six girls in high school and college who would take turns on Sunday morning and come to our kindergarten. The parents can bring those children and leave them with the girls while they go to Mass.

Mr. Wright: I would like to ask a very brief description of the Catholic Action society. I think I should like to address it to Monsignor Hillenbrand.

Monsignor Hillenbrand: Well, I am going to answer that very briefly. First, in all this matter of Catholic Action we simply go back to the fact that Catholic Action means a lot of work for priests, it means a lot of work for lay people that get into it. Give us time, and anyone will realize that Catholic Action is the best way of creating lay apostles. If you listen to the Pope, you don't have any difficulty on that score. The second thing I want to say is that all societies in the Church have their proper place as Father Mann mentioned. They all do good. Catholic Action means the encouragement of them and will supply good leaders to carry on their work. But none of these societies have in mind the creation of lay apostles. We need an organization that will take natural leaders, and form them into real effective apostles, true Christians and true Christian leaders. Catholic Action does that. It doesn't only recruit good apostles. It takes people who are not apostles and makes apostles to do the work of the Church.

Active Chairman: It is too bad that we will have to have a moratorium of questions. It is strange how at the end of sessions and conventions and Liturgical Weeks people just begin to get into the mood of questions when it is time to call it off. Now we shall hear a report of the Resolutions Committee.

Father Sheehan: The Committee has drawn up the following Resolutions:

"We who have assembled in the See City of the Archdiocese of Denver for the Seventh Annual Liturgical Week affirm again our undying devotion to our Holy Father, Pope Pius XII. Pursuing our aim of making our liturgical movement a true sacramental apostolate we have centered our discussions this year on the Sacrament of Matrimony under the title 'Family Life in Christ' and we renew our devotion to this apostolate as presented to us by the Holy Father especially in his Encyclical *Mystici Corporis* and in those pronouncements on peace in which he has referred to himself as Patron of the Family Front.

"We express our gratitude to His Excellency, Archbishop Vehr, for his most fatherly care of us and his splendid encouragement of our efforts. We promise him our continued prayers for the ever-increasing realization of the apostolic program to which he has devoted himself since the very beginning of his episcopacy.

"To Father Newell and the Local Committee we extend our most sincere gratitude for the excellent preparations for and actual conduct of the Week.

"We are most grateful to Monsignor McMenamin and his assistants at the Cathedral and Monsignor Mulroy and his assistants at Holy Ghost Church for the most worthy conduct of the group Masses and their care for the private Masses of the priests.

"We extend our thanks and sincere praise to Father Barrett and the Seminary Choir.

"To Monsignor Smith and the Denver Register we owe a great debt of gratitude.

"Our gratitude is extended to the local societies which cooperated so generously in the conducting of the Week.

"We wish at this time to extend our congratulations to Canada and the Maritime Provinces on the success of their first Liturgical Week last year.

"We affirm our agreement with the purposes of these Liturgical Weeks, to bring together all who seek the restoration of the true Christian spirit, so that by mutual edification and common participation in the celebration of the sacred mysteries, we may come to a deeper realization of the meaning of that declaration of the saintly Pope Pius X in which he said that the primary and indispensable source of the true Christian is active participation in the sacred liturgy. We also wish to affirm that this first Liturgical Week in which the whole program was centered about one topic was eminently successful and makes us hope for a continuation of that policy."

FATHER NEWELL: It is my pleasure now to call on Father Carroll. Father Carroll has been reelected president of the Liturgical conferences.

FATHER CARROLL: It has been a truly great week. We have certainly enjoyed it.

We have tonight received an invitation from the Archbishop of Portland, Oregon, to hold the next Liturgical Week in his See City. We are then to go to Portland next summer. The Week will begin on the Monday after the Feast of the Assumption. We shall see you all in Portland next summer.

ACTIVE CHAIRMAN: We shall now close this session and the 1946 Liturgical Week with the recitation of Compline. Monsigno- Hellriegel will lead us in Compline.

(*Compline*)

# The Liturgical Week, 1946

## *Registration Statistics*

| STATE | CLERGY | SISTERS | LAITY | TOTAL |
|---|---|---|---|---|
| *Arkansas* | 1 | .. | .. | 1 |
| *California* | .. | .. | 2 | 2 |
| *Colorado* | 51 | 369 | 710 | 1,130 |
| *Florida* | .. | .. | 1 | 1 |
| *Illinois* | 7 | 1 | 2 | 10 |
| *Indiana* | 2 | .. | 1 | 3 |
| *Iowa* | 1 | .. | 1 | 2 |
| *Kansas* | 4 | 5 | 1 | 10 |
| *Kentucky* | 1 | 3 | .. | 4 |
| *Louisiana* | 1 | .. | .. | 1 |
| *Massachusetts* | 3 | .. | 6 | 9 |
| *Michigan* | 1 | 1 | .. | 2 |
| *Minnesota* | 2 | 2 | 2 | 6 |
| *Missouri* | 9 | 3 | 1 | 13 |
| *New Jersey* | 1 | .. | 1 | 2 |
| *Nebraska* | .. | 3 | 1 | 4 |
| *New York* | 3 | .. | 1 | 4 |
| *Ohio* | 1 | 4 | .. | 5 |
| *Oregon* | 2 | 2 | .. | 4 |
| *Pennsylvania* | 4 | .. | .. | 4 |
| *Rhode Island* | 1 | .. | .. | 1 |
| *South Dakota* | 3 | .. | .. | 3 |
| *Texas* | .. | .. | 1 | 1 |
| *Utah* | 3 | 2 | .. | 5 |
| *Washington* | 1 | .. | .. | 1 |
| *Wisconsin* | 1 | .. | 2 | 3 |
| *Wyoming* | .. | 7 | 4 | 11 |
| *Canada* | 1 | .. | .. | 1 |
| *France* | .. | .. | 1 | 1 |
| TOTALS | 104 | 402 | 738 | 1,244 |

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